

A  
TREATISE  
OF  
LOVE.

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Written by JOHN ROGERS,  
Minister of Gods Word  
in *Deedham* in Essex.

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*God is Love, and he that dwelleth in Love dwelleth in  
God, and God in him, 1 Iohn 4.16.*

*This is the message that yee heard from the beginning,  
that ye love one another, 1 Iohn 3.11.*

*And this Commandement haue we of him, that he that  
loueth God, should love his Brother also, 1 Iohn 4.21.*

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LONDON,  
Printed by *H. Lownes* and *R. Young*, for  
*N. Newbery*, at the signe of the  
Starre in Popes head  
Alley. 1629.







TO MY LOVING  
*Neighbours of*  
Dedham.

**B**eing and good  
Neighbours, the  
doctrine of Faith  
being gone forth  
into the World, I thought it  
not amisse that the Daugh-  
ter should attend vpon her  
Mother : and therefore to  
put forth a Treatise of Loue;  
to follow after Faith, as  
they were both handled in

## The I pistle.

your hearing not very many  
yeares since. Now I desire  
that these things may liue  
and speake vnto you, when I  
shall be taken from you : In  
which time if you shall pro-  
fit, you cannot but doe well,  
God shalbe much honoured,  
and I shall haue my great  
desire. Now this of Loue;  
I dedicate vnto you, that as  
you haue learned in some  
measure to loue one another.  
so that you doe it still, and  
encrease more and more. I  
found you, by the care & di-  
ligence of my worthy Prede-  
cessor, in a peaceable state.  
Thus, through Gods mercy,  
haue

## The Epistle.

haue you continued without  
rents or diuisions, fidings or  
part taking, in peace and v-  
nitie these three and twenty  
yeares of my abode with you:  
wherein both the head and  
bodie of the Congregation  
looking one way, much ill  
hath bin hindred, and much  
good done and mainetained.  
And I hope so to leaue you :  
yea, my hearts desire is, that  
you may liue in peace, and  
godly loue when I am gone,  
that as you haue done, so you  
may draw altogether as one  
man. So shall nothing be too  
hard for you, nor no force of  
wickednesse bee able to pre-

## The Epistle.

uaile against you; As a bound  
Fagot cannot be broken,  
though the band loosened and  
sticks shattred asunder, be-  
comes weake. As few or no  
suits of Law haue bin found  
amongst you, but differences  
either betweene your selues  
agreed, or by indifferent  
Neighbours compounded;  
so doe still in the name of  
God. And as I haue euer  
found you forward in good  
sort to any deed of Charity,  
wherin you haue bin moued,  
besides the good prouision  
made for your own poor: so I  
beseech you to continue, that  
you may shew forth the fruit  
of

## The Epistle.

of the Ministry of the Word  
so long, so long continued a-  
mong you; and other townes  
seeing your well-doing and  
good order, may be prouoked  
by your example. and so God  
may haue much honour by  
you, and hee take pleasure to  
dwell among you, and be the  
God of your Posteritie after  
you, from one generation to  
another. Which I beseech  
him to grant for his mercies  
and his Christ his sake.

And you that be young now  
(which God be thanked giue  
good hope) if God let you  
line to stand vp in your Pre-  
decessours roomes, see that  
you

## The Epistle.

you labour to quit your  
selues as well as they haue  
done; and better will be re-  
quired, as hauing more light  
euery day, & their example  
to make vse of. In which  
hope I take my leaue, and  
commend you all heartily to  
the grace of God, remaining  
till death

Yours in what seruice

of Loue I can,

JOHN ROGERS.



# A TREATISE OF LOVE.

## CHAP. I.

**H**aving finished the  
Doctrine of Faith,  
let me adde a few  
things concerning  
Loue, which were  
deliuered from the  
same Text, 1 Iohn 3.23. in my or-  
dinary course one after another.  
*This is the commandement of God,  
that wee beleene in the Name of his  
Sonne Iesus Christ, and loue one an-  
other. Which, seeing the holy  
Ghost hath ioyned together, as*  
B two

two necessary & inseparable companions; and that the duety of Loue is of so necessary vse in the course of our liues, I thought good to adde some things hereof to the former Treatise. The holy Ghost hauing had occasion in *Verse 22.* of that *Chapter*, to speak of the keepers of Gods commandements, who are the parties whose prayers God will heare; now in this *Verse*, lest any should doubt and aske the question, But what be those commandements? he therefore names them, and brings them all to these two heads; *Faith in Iesus Christ*, and *Loue to our brethren*: and these he exhorts vnto, *to beleue in Christ Iesus*, and *to loue one another*.

Now, in that the Apostle hath reduced to two heads all the commandements of God and our dueties, he hath mercifully provided for our weaknesse, and preuented those carnall excuses, whereb



whereby most men cloake their ignorance and carelesse neglect of heauenly things : Oh, they be so dull to conceiue, and the Scriptures so darke, and they haue such ill memories, and the Scripture so large, as they can make no worke of them ; which is Adam-like, to turne the fault from themselves vpon God. As if they should say, If God had giuen vs shorter and plainer Scripture, and better wits and memories, wee would haue done great matters. But this is but the wickednesse and falshood of their hearts : for they can finde wit and memory enough for the world, their profits, pleasures, or lusts, and what they haue a minde to ; and why should they not serue them for better things, if they would bend themselves thereto?

And God hath mercifully left vs so much of his Word, as is necessary to saluation, cleare and  
B 2      plaine

plaine to euery humble & teach-  
able heart, that seekes helpe of  
God by prayer, and is willing to  
be ruled thereby. Yea, hee hath  
gathered the whole into short  
summes; As the whole *Law* and  
will of God, so large and scatter-  
ed in the Scriptures, is referred  
to *ten words*, *Dent. 10. 4.* which  
are the ten commandements, de-  
liuered by God, *Exod. 20.* and  
these ten referred to two, *Matth.*  
*22. 40.* and these two to one, *Galat.*  
*5. 14.*

So our whole direction con-  
cerning *Prayer*, is in that short  
plat-forme called the *Lords pray-*  
*er*. So hath the Church of God  
since, out of the Apostles wri-  
tings, gathered all the things we  
are to beleue vnto eternall life,  
into twelue Articles. So hath  
God provided in this lightsome,  
(and in that respect) blessed age  
of ours, abundance of good Books  
of the points and principles of  
our

our Religion, some more large, some more brieſe; Catechiſmes for euery bodies turne, that euen the dulleſt, and of worſt memory, may come to the knowledge of God, themſelues, and their duties, and the things of ſaluation, if they bee not ſhamefully careleſſe. So that the ignorance of the people of this Land (which yet is fearfully groſſe, and more than any thinke for, but they that try it) is affected and wilfull; and therefore their condemnation will be (as more fearfull than of other Nations, ſo) moſt iuſt and inexcusable. It's lamentable to ſee how the precious time is ſpent with *many*, in ſinfull courſes and exerciſes; with *moſt*, in eager purſuit of the world, the profits, honours, and pleasures thereof, as if they were the neceſſary things, and *end* of our being here; when the meanes of the knowledge of God, and the things that

concerne our owne happinesse  
lye wofully neglected. Hath God  
after the long night of superstition,  
ignorance, and idolatry, that  
our Fore-fathers lay vnder, caused  
the day to arise, & the sun of  
Righteousnesse to shine so long  
vpon vs, and shall wee yet loue  
darknesse and not light, be ignorant,  
and grope at noone day? Hath God  
set vs vp with those precious  
meanes of grace and life, and giuen  
vs our full scope in them, when he  
hath denied them to Nations twenty  
times as great as our selues, and  
shall we make sleight of them? Oh  
how many vnder the tyrannie of  
Antichrist, that would skip at the  
crummes that fall from our tables,  
would aduenture their liues for the  
scraps and leauings of such things  
as we cast vnder our feet? They  
would and cannot; we may and  
will not: may we not iustly feare,  
lest God ere long snatch his  
Word

Word from vs, and bestow it vpon them, that will make better vse of it?

The Lord awaken the people of this Land, to know the day of their Visitation, and to vnderstand the things that belong to their peace, before the decree come forth, and it be too late.

Get knowledge and vnderstanding, search the Scriptures, make vse of such good helpes as the time affords plentifully. Take our time: Say not, I am dull, I haue a bad memory. God hath taken away these pretences: therefore they will not goe for payment at that day.

Next, obserue, that Faith and Loue are *ioyned together* as two inseparable companions: wheresoever one is, there is the other also, and misse one misse both. He that hath Faith, must needs haue Loue; for Faith worketh by Loue, *Gal. 5*. Faith assuring vs of Gods

loue to vs, makes vs loue God againe, and our neighbour for his sake, at his commandement, and for his Image that is in him.

And wheresoeuer true Loue is, there certainly Faith hath gone before ; these can be no more seuered than sunne and light, good tree and fruit. As for that, *1 Cor. 13. If I had all Faith, and haue no Loue, I am a sounding brasse, and tinkling cymball*: it's to be vnderstood of the greatest measure of the Faith of miracles, which indeed might be seuered from that of Loue, as in Iudas; not meant of iustifying Faith, of which before in the Treatise of Faith.

*Vse.*

This may bee comfortable to many humble soules, that vnfaignedly loue God (as appears by good signes) that loue his Word, Ordinances, and their Neighbours ; but Saints especially, and yet doubt whether they haue any Faith or no : they may as well doubt

doubt whether the sunne be risen, when they see the beames thereof shine in at their window. It's impossible to haue Loue, till we haue Faith wrought in vs, which is the mother-grace; as impossible, as to haue good fruit without a tree for it to grow vpon.

2. This on the contrary, witnesseth fearfully against the people of England, and the most part euery where, that there is no Faith among them, seeing Loue is so scarce and hard to bee found. The manifold idle and malicious wilfull suites in Law, the many contentions, brawlings, raylings, and fallings out for trifles, doe shew there is but a little loue. So much oppression, cruelty, extortion, bribery, symonie, such racking and rending, euery man for himselfe, not caring who sinke, so hee swimme; so much deceit in bargainings and dealings, in buyings and sellings, as one knowes

scarce whom to beleue, euery one *spreads a net* for his neighbour, to catch him if he can: such couetous pinching, neglect of giuing where cause is, of free lending, by reason of vsurious lending, and innumerable such courses as these, doe cry out with a loud voice, that Loue is but rare. Such neglect of duety to others soules, so few regarding to admonish, reprove, exhort, comfort, when, and where there is neede, few able, fewer willing: Besides, so little loue to the Saints and true seruants of God. All these beare witnesse strongly, that Loue is wanting; and therefore, certainly, that there is no *Faith*: which where it is, cannot but shew it selfe by true Loue in the fruits thereof. Let men therefore, whosocuer they be, keepe silence concerning Faith, except they can proue it by their Loue; which while they liue in the quite  
con\_



contraries thereto, they can neuer doe.

Next, whereas Faith and Loue being ioyned together, yet Faith is set in the first place, note, that though in regard of *time*, they be wrought together in the soule, yet in order of *nature*, Faith goes first, vniting vs to Christ, from whom are deriued into vs, Loue, and all other graces.

First, this confutes that Popish assertion, That Loue *informeth* Faith, or *giues a being* vnto it; which cannot be, since Faith is before it. It *declares* and makes Faith *manifest* where it is, and *proves* the soundnesse and truth of it, but giues no *forme* or *being* thereto.

*Vse.*

2 This sheweth, that where Faith is not, there it's impossible Loue should be; therefore an vnbeleeuing man or woman, neither doth, nor can loue God or their Neighbour: which is a fearfull thing

thing to be spoken, and yet most true : Therefore , Lord , how should it awaken such ( which are the greatest part ) to labour earnestly after this grace of Faith ! get this and get all ; and so on the contrary.

3 Lastly, let none of those that are about the worke of Faith, hold off, and say , If I could loue God as I would , and my Neighbour as I should, then I could beleeue: Nay , rather know , that you must first beleeue , and then you shall be able to loue God and your Neighbour.

*Obiect.* But here some may object , that whereas the Apostle hath brought all our dueties to these two , *Faith in Christ* , and *Love to our Neighbour* ; that this is defectiue , for as much as the Love of God, which is the chiefe of all, is left out.

*Ans.* We are to know , that it's not left out, but necessarily included

included in the loue of our neighbour, from whence that doth proceed : for as hee that loues God, cannot but loue his neighbour, so no man can loue his neighbour truely, in whom the loue of God is not wrought, for whose Image, and at whose commandement he loueth him, 1 *Ioh.* 5. 2.

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CHAP. 2.

*Of the Loue of God.*

**O**F which loue of God, seeing both it's the principall, and that wherby we may know whether the loue of our neighbour be in vs, yea or no, which is the point wee mainly intend in this Treatise ; I will therefore speake a little of the same. The loue of God is a most precious and honourable

nourable esteeming and affecting of him, with a chiefe delight in him aboue all things. God is worthy to be loued *vnmeasurably*, because he is infinitely and vnmeasurably holy, pure, perfect, and good in himselfe. Also because he hath been vnmeasurably good to vs, especially in giuing his Son to the death for vs. *Iohn 3.16. So God loued, i.e. so vnmeasurably and unutterably, &c. I Iohn 4.9, 10. & Ephes. 3. To know the love of Christ, which passeth knowledge:* But that wee cannot; therefore wee must loue him, as *Dent. 6.5. with all our heart, soule and might.* But this we cannot neyther, since the fall of Adam; therefore we must loue him *with an upright heart*, and this God will accept in Christ. Wee must loue him simply and absolutely for himselfe, and all other things for him, in, and vnder him. We must not loue him *as* we loue other things, but *aboue* all other things,

things in the world. *Mat. 10. 37.* Hee that loueth father or mother more, &c. Nay, *Luke 14. 26.* Hee that hates not father, &c. that is, when they would withdraw vs from God and his Obedience: therefore *Deut. 13. 6.* are we bidden, if any, neuer so neare and deare, should entise vs to Idolatry, wee should reueale him, that he may be put to death. If wee loue him not aboue all things, he is not our God.

And this we ought to doe, first, because he is goodnesse it selfe, which is most worthy of all loue, and wheresoeuer we see any part of this Image, it ought to draw our hearts vnto it. Secondly, he hath created vs after his owne Image, redeemed vs by his deare Sonne, preserued vs alwayes, and multiplyed vpon vs, and daily reneweth innumerable mercies both for soule and body; and doe not these (besides what hee hath

hath promised vs hereafter) challenge all our best affections?

Thus haue the worthy seruants of God done in their seuerall generations. The holy Martyrs, who haue forsaken all for his loue, and counted meanly of their liues for his Names sake: yea, chose rather to endure the vttermost torturings, that cruell persecutors could inflict vpon them, rather than doe any thing to his dishonour.

*Vse. 1.*

This condemneth all such as are so farre from this loue of God, as they are no better than haters of God: Oh, there be none so vile. Yes, wee are all such by nature, till God worke a change, *Rom. 1. 30. and 8. 7. The carnall minde is enmity against God; for it's not subiect to the will of God, nor indeed can be.* Saint Paul, *Rom. 5. Colos. 1.* saith, we were enemies to God. *2 Chro. 19. 2.* Wouldst thou loue them that hate God: 1. Ahab  
hab

hab a wicked Idolater, and such as he? so also in the end of the Second Commandement, see if God call not Idolaters, and such as pretend great loue to him, and are at great cost and paines with him, *haters of him.*

Such be all Atheists, Hereticks, &c. Papists be Idolaters, and great haters of God, persecuting also his Truth & Saints with fire and sword. Among our selues be many abominable blasphemers, contemners of God and all goodnesse: The better any person, thing, speech, action, or duty is, the more they hate it; and the worse any thing, or any company is, the better it pleaseth them.

These be Sathans eldest sonnes, marching in the Fore-ranke of the Deuils Band, to whom (without rare Repentance) belongs nothing but a fearfull expectation of vengeance, and violent fire to deuoure such aduersaries, *Heb. 10.*

2.

It condemneth all such as loue not God, which indeed are to be ranked with the former haters of God, saue that they doe it not in so high a degree. But molt will say, they loue God, or else it were pity of their liues, and they defie him, that shall say, they loue not God: What, am I a dogge? Thus, if great words would carry it, euery body would bee louers of God: but it's deedes must proue it, not words. And the Holy Ghost hath left vs certaine and infallible markes, to know the loue of God by, by which if you will be tryed, let vs briefly heare some of them, and iudge your selues accordingly. *They that loue God, hate euill, Psalme 97.10. They will keepe Gods commandements, Ioh. 14.21. 1 Iohn 5.3.*

They that loue God, would that all others did so, and draw as many to God as they can; as Philip did Nathanael, *Iohn 1.41.*  
Matthew



Matthew the Publicans, *Mat. 9.* to our Sauour Christ. *Ifay 2.1.* and reioyce to see any come home to God by Repentance, as the *Angels* of Heauen doe.

They will grieve, when they see him wronged or dishonored; as Moses, when he threw downe the Tables; and Phinees, when he ran thorough Zimri and Cozbi. Lots righteous soule was vexed at the vncleane conuersation of the Sodomites.

They that loue God, will loue his *Word*, being holy and pure as himselfe, and containing his good will.

They loue his faithfull Ministers: he that receiveth you, receiveth me, *Luke 10.*

They will loue Gods Children and his *Image*, wheresoeuer they see it, *1 Iohn 5.1. Psalme 16.3.*

They will take paines in his seruice, as Iacob did night and day in Labans, for the loue hee bare

bare to Rachel : and be at cost, as Dauid towards the building of the Temple ; and Mary, with her boxe of precious ointment poured on our Sauour Christ. Yea, and speedily hee will goe about what God calls him to ; as Abraham that rose early to offer Isaac, and Hamor, who made speed to get the Shechemites to yeeld to the demands of Dinahs brethren, because he so dearly loued her.

They that loue God, are willing and glad to meet him, or heare from him in the Ordinances of his Word, Prayer, Sacraments, as the wife desireth, and is glad to heare from her absent husband, and to send or receiue tokens to him and from him.

They that loue God greatly, are content to *suffer* for his Names sake ; as Paul, that said, *I am not ready to be bound, but to dye at Ierusalem for the Name of Christ.* And that worthy Martyr, that said,

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said, Shall I dye but once for my Sauour? I could find in my heart to dye a hundred times for him.

Also they long for his last coming, for their *full Redemption, and that they might bee euer with the Lord*, as *1 Thes. 4. 17.* As the Church, *Rev. 22. Come, Lord Iesu, come quickly.* Or else they long to be with him, in the meane time, as Paul, *I desire to be dissolued, and to be with Christ, which is best of all.*

Now, if these be the true and certaine markes of the Loue of God, and where these be wanting, or much more, where the contraries to these bee found, there is no loue of God; then must we necessarily conclude against the most part of people in all places, that there is little loue of God abiding in them, as will appear, if we look ouer the particulars: which might strike terror into their hearts, if it were well considered.

For

For those whose hearts by these markes can beare witnesse on their sides, let them labour to encrease more and more in this loue of God, and see what priuiledges God hath promised and bequeathed vnto them. *Psal. 91.* the three last *Verses*, *Because hee hath loued mee, therefore will I deliuer him, &c. He shall call vpon me, and I will heare him, I will bee with him in troubie, I will be with him, and glorifie him: With long life will I satisfie him, and shew him my saluation.* And *Iohn 14. 21.* *Hee that loueth mee, shall be loued of my Father, and I will loue him, and shew mine own self vnto him.* *vers. 23.* Yea, these are they, to whom God hath promised his *heauenly Kingdome.* *James 1. 12.* *to them that loue him.*

Thirdly, it condemnes those, that loue any thing more than they loue God; as father, mother, wife, childe, profit, pleasure, friend, yea, or life it selfe: which

is no other than Idolatry, and to make that our God, which wee loue aboue God, and *spirituall Adultery*, as St. Iames calls it, *Iames 4.4.* as a man that loues a harlot more than his owne wife : yet what is more common than this? yea, the trade of it with the common sort, who for the sake of the things aboue named, care not what dueties they *omit*, or what sinnes they *commit* against God: who yet ought to be loued aboue all, and all things to be loued, in, and for him, and vnder him, and as may stand with our loue to him, and not otherwise.

Yea, the seruants of God, because their loue is not perfect, suffer many things to come in betweene God and vs, and steale our heart and affection in part from him, and that obedience that wee owe vnto him: which we ought to bewaile deeply, and labour euery day more and more, that

that his loue may bee greater in vs, than to any thing; nay, all things else that are in the world besides. And so much of the Loue of God briefly, hauing taken it but by the way.

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### CHAP. 3.

*Of Loue to our Neighbour : and first, what it is.*

**N**OW I come to handle the duty of Loue to our Neighbour, as that which necessarily floweth from the Loue of God. And of this, first, What it is: secondly, of the Notes it's knowne by: thirdly, of the Properties of true Loue: and fourthly, of the persons that we ought to loue.

I Loue is a sanctified affection of the heart, whereby whosocuer is indued withall, endeuoureth  
to

to doe all the good he can to all;  
but especially, to them that be  
nearest vnto him.

1. Its an affection seated (as  
we say) in the heart, as all the o-  
ther of hate, hope, feare, ioy,  
griefe, &c. as the vnderstanding  
is in the head. These are in them-  
selues good, and not euill, being  
giuen to Adam in his creation,  
in whom they were all pure, well  
ordered, and in good tune, louing  
the good, and hating the contra-  
rie, and so in the rest. But euer  
since the Fall, they are vtterly  
corrupted: the will and affecti-  
ons haue not onely lost all their  
purity, but the will is become  
most rebellious, and all the affe-  
ctions disordered, and turned the  
contrary way: As this of Loue, is  
turned to the loue of euill, to ma-  
lice, reuenge, and selfe-loue.

2. I say its a sanctified affection:  
for ere a man can loue, he must be  
regenerate, & sanctified through-

C

out;

out; as in his vnderstanding and will, so in his affections; which is, when a man is vnited to Christ by Faith, he is sanctified by the Spirit; that is, the old and cursed disposition that is in vs by nature, is put away, and a new and contrary frame and disposition of soule, wherein wee were at first created, is brought into vs, the vnderstanding enlightaed, the will made plyant and frameable to the will of God, and so the affections purged and restored to their former integrity in some measure; as to hate the euill, so to loue the good, to loue God and our brethren for Gods cause.

So that no vnregenerate or vn-sanctified man, can loue eyther God, himselfe, or any body else. True Love proceeds from a pure heart, good conscience, & faith vnfa-  
ned, 1 Tim. 1. 5. from a soule purified by the spirit, 1 Pet. 1. 22. And Gal. 5. its reckoned among the fruits of  
the



the spirit. And 2 Pet. 1. 7. its reckoned among other graces, Faith, Temperance, Patience, Godlinesse, &c. so that one is no more fir vs naturally, than the rest.

There be many things that the blinde world call Loue, which are not this grace that we speake of, nor come in any such account with God. That betweene the fornicator and his harlot, is no loue but lust; as in Amnon, which turned as soone into hatred. Between drunkards and theeues, is no loue, but conspiracy: for Loue *reioyces not in iniquity, but in the truth*: that is, in that that is good.

Nor that naturall loue of parents to their children. This is in brail creatures: the Cowe loues, nourisheth, and defendeth her Calfe; the Goose and Gander tend and brood their young.

Nor that euill loue that is between ordinary people in the

world, that stands only in eating and drinking, prating and playing together, which they count such loue and good fellowship, as who so speakes against, and calls for better spending of the time, is cryed out vpon, as an enemy to all loue, and not to be suffered. But our Sauour Christ, nor the Gospell, comes not to bring such friendship, but rather debate. Such as that, was among the Heathen, and is only carnall, whereas true loue respecteth the soule, and that most of all; which is nowhise seene, nor thought of among carnall men.

Vnregenerate men cannot loue their neighbours; for while they be kinde to their bodies, and haue no care of their soules, is this worthy to be called Loue? Its as ones friend or child should haue a hurt in the braine, and another in the heele, and he should carefully looke to the heele, and  
let

let the braine putrefie.

Carnall Parents, that pamper their childrens bodies, and pranke them vp braue, and lay for great portions for them, and suffer their soules to welter in sinne, and dye and perish for want of instruction, admonition, prayer, and holy example, is this to bee called Loue? what do they more than Turkish Parents?

The wicked Magistrate, that is very friendly to all the Countrey, and keeps a good house all the yeare, and yet suffers sinne to reigne, and houses of disorder to abound in his cironit, the Sabbaths to be prophaned, and, like Gallio, cares for none of those things, call you this Loue?

The negligent Minister, that sets on the great Pot, and keeps good Hospitality among his neighbours, and yet suffers their soules to famish for want of breaking to them the Bread of

life. The carnall neighbour, that to the body of his neighbour is very kinde, but suffers sinne to rest vpon his soule; and rather nourisheth him therein, than rebuketh him thereof; this in the language of the holy Ghost, is *hatred and no loue*, *Leuit. 19. 17.*

And what hold is there of vnsanctified mens loue one to another? They may be very inward, and great friends now, and on the sodaine, vpon a small occasion, fall out, and become deadly enemies. They of us goe some in arme to the Ale-house or Tauerne, embracing each other, and stabbe one another ere they come forth.

See a liuely picture of this, *Iudges 9.* in that sworn friendship, that was betwene Abimelech, and the House of Shechem, who yet came shortly to hate each other so, as they neuer lin, till they had wrought each others destruction. And no maruell;

uell; for euen the Heathen could say, That true friendship was groundēd onely vpon vertue.

Neither can vnregenerate men (much lesse) loue the children of God: For there is a naturall enmity between the *seed of the Woman*, and the *seed of the Serpent*, which all are, till they be regenerate; nor can any man loue grace in another, till hee be sanctified, and gracious himselte.

They may bee conuined in conscience, that they bee the good seruants of God, and better than themselves, as Saul was of Dauid, Herod of Iohn Baptist, Pilate of our Sauiour Christ, pronouncing him Iust.

They may bee restrained from hurting them, as Laban and Esau from hurting Iacob, one in his hote pursuit of him, the other in his meeting him with foure hundred men. If a mans wayes please God, hee will make his enemies at

*peace with him, Proverbs 16.*

As Daniel was preserved safe among the Lyons, and the three Children tooke no hurt in the fire.

Nay, they may doe them good, as Cyrus did the Iewes, restoring them to their land and liberty, and furnishing them with all necessities to the building the City and Temple of Ierusalem.

Ahashuerosh also and Artashastte to Ezra and Nehemiah, and by them to the people of God. But they doe it, as Caiaphas, that vttered that prophesie, not of himselfe, but *as he was high Priest that yeare.* So these are vfed of God to such purposes: As the Ravens that brought Elias bread and pottage in the morning, and againe at evening.

But loue them they cannot, at least, not for their godlinesse sake. They may doe a man outwardly some good, & tis not amiss

to take it, yet its not good to bee too much beholding to them.

And what hold is there of their good will? If they cry *Hosanna* now, they may cry *Crucifie him* by and by. If as *Acts 14. 18. 19.* they so highly esteeme vs, as to be ready to deifie vs, yet by and by, vpon a lying report, they will be ready to stone vs. As Herod reuerenced Iohn Baptist, and yet at the perswasion of Herodias, cut off his head.

David saith, it was his familiar, that ate bread with him, and tooke counsell with him, that yet lift vp his heele against him, *Psal. 41. 9.* They are gone, and hide thoir heads. If the multitude go the other way, or the times begin to turne any thing dangerous, when they haue most neede of them they are gone. Nay, no bond of benefits bestowed, no nor of nature it selfe, is strong enough to binde such a man sure to the

childe of God. Our Saviour  
 Christ made Judas his Disciple,  
 an Apostle, of his owne Family,  
 Table, and Messe, made him his  
 Purse-bearer, and yet how villai-  
 nously did he betray him into the  
 hands of his utterest enemies?  
 Iehouda preserved the life of  
 Ioab, when all his brethren were  
 slain, help him to the Kingdome,  
 and was a guide to him as long  
 as he lived with him, yet how un-  
 gratefully and wrongfully did he  
 cause his good Sonne Zechariah,  
 a Prophet, to be put to death.  
 And for the bonds of nature  
 neuer so neare, our Saviour Christ  
 foretold that which experience  
 hath proved often true, *Matth.*  
*no. 21. That the brother shall betray*  
*the brother, father the sonne, and*  
*children shall rise up against their*  
*parents, to get them apart to death.*  
 There is no hold of any vnrega-  
 nerate man, but he may prove a  
 persecutor; therefore what is it  
 to



to bee giuen to his loue ?

*Vse.* This shewes the miserable state of vnregenerate men, that they can neither loue God, themselues, nor any body else, while they are in this case: what should such a man doe in the world? One would thinke it should make him weary of himselfe. If he would consider, and beleue it, so it would. Oh beg of God, by his blessed Word and holy Spirit, to worke a mighty worke of change in your hearts, and to sanctifie you throughout, that from hence you may be able to loue God, your owne selues, and others in a right manner; till which time, you cannot so much as loue your owne wife and children, as you ought to doe.

2. It teacheth also Gods people, not to trust too much to such men and their loue: liue peaceably with them, vse them kindly, accept kindnesse from them; but  
open

open not our selues too farre to them, leane not too much on them, lest they proue like Egypt, a broken reed, that will run into our hand, and they proue like a sliding foot and a broken tooth. For if they bee pent, they will burst: They are like a Iade, that will draw while its going, but is not sure. If the time alter, there is no hold, but hee may betray thee: As Pilate, who knew our Sauour Christ to bee innocent, and that all was wrongfully and of malice that was done against him, and hee sought many wayes to ridde his hands of him, and to saue his life, yet when they vrged him, that hee was not Casars friend, if he let him goe, then he passed sentence of death against him.

*Obiect.* But some will say, I am not of your minde, I will trust my honest neighbour before these runners to Sermons, none will

will sooner deceiue one than they. I know one that came from a Sermon, and went and hired his neighbours house ouer his head.

*Ans.* I deny not but as euer there haue been, so now be some, that make a shew of godlinesse, and deny the power of it: and then the world is no wiser, than to iudge and say so of all professors; which is a most fowle wrong, and a false thing. For there are to be found, that dare not deale vnfaithfully, but say as Ioseph, How should I doe this wickednesse, and sin against God? they haue the Spirit of God within them, and the feare of God in their hearts to bridle them, which the carnall person hath not, nor any thing that our my warrant will tye and hold him. And this euen the men of the world know: for they will put the matters of greatest trust  
into

into their hands. I haue knowne a very carnall Master, that hauing diuers ruffianly seruants that he delighted in, and a couple of sober Christian men; and to these hee committed his keyes, and matters wherein greatest faithfulness was required, which yet he heartily affected not, but they were fit to serue his turne. So, in matters of Arbitrement, they will put their case to such as be of best report for godlinesse in the Country, perswading themselves, that they will deale vprightly and with a good conscience. And the truth is, he is not worthy the name of a Christian, and its pity of his life, that will not doe better, than any carnall man in the world.

It followeth in the description of loue, whereby whosoener is endued therewith: for its not to bee found in euery hart, but its rare; and he that hath it, hath receiued

it

it from the Father of lights, and its a gift of Gods Spirit. Look for it therefore from aboue.

*Endeouureth to doe, &c.* So that howsoeuer loue is in the heart, yet it lyes not still, nor sits idle, but is working, like the good hufwife, *Prou. 31.* both by words and deeds, to soule and body: therefore that loue, that is all within in the heart, and none in the hand and life, is a dead loue, a carkasse, like the *dead Faith* that St. James speakes of, *that is without workes*, and like bad mens loue to God, which is without obedience to his commandements.

*Endeouureth to doe, &c.* Puts forth it selfe, and doth what it can, though not what it would, creeps where it cannot goe, wisheth it could, grieues that it cannot, giues two mites, a cup of water, &c.

And indeed, what we do here is rather endeuour, than any great

*wishing well is the pulse of loue, and beates whereoeuer loue is aliue.*

great matter that wre attaine to, especially at the first. And a true endeaour with increase, God accepts, *Hos. 6. 3. 1 Cor. 28. 7.*

It commands all the powers and abilities of the soule, to further the good of the Beloued, to whom it wisheth all good: therefore the eye sees, the tongue speakes, the foot walkes for the good and benefit of the party beloued: Why Loue will haue it so. The memory is a faithful remembrancer, the minde plods and counsels, the affections pursue all purposes and occasions for his helpe, all other things neglected, Why Loue will haue it so. Nay, patience is enioyned to beare all the wrong that such one doth, compassion must pity all the wants that such one hath, humility and modesty giue way to any thing that he requireth, Why Loue will haue it so. Loue is like the great wheele of the clock, all are turned about.

about when that stirres: it sets on worke all the other graces in the soule to their severall works.

[To doe good.] So that loue doth no hurt, its contrary to its nature; whatsoeuer hurt is done to soules, bodies, goods, names, Loue may wash her hands of it, as none of her doing; but whatsoeuer good is done, that is of her.

[To doe good.] Loue contents not it selfe to doe no euill, but labours to doe good: the harmlesse, yet vnfruitfull fig-tree was accursed. Such onely as haue done good, will stand on the right hand at the last day.

[To all.] For though brotherly kindnesse bee to the Saints, yet Loue, *1 Pet. 1. 7.* reacheth to all, neare and farre off, strangers, enemies, within, and without the Pale of the Church, Turkes and Pagans, we must pray for them, & do them any good if they come in our way, as the Samaritan did  
to

to the Iew fallen among theeues,  
*Luke 10.*

[But especially to them that be nearest.] So God giues leaue, nay cōmandement, that loue begin at our selues and ours, & so proceed. First, seeke our owne saluation, then others; our owne bodi y preservation from danger, then others. First, begin with our owne family, *1 Tim. 5. 8.* then to our kinred, *1 Tim. 5. 4.* then to our owne Towne, then to strangers, as farre as we can; and God requires no more.

If any therefore, hauing good gifts, resort to other folkes houses to repeate Sermons, and neuer doe any such duety among their owne company, (which I haue heard of some) these are iustly to be suspected of pride and hypocrisie.

They also, that in outward things preferre strangers before their owne kinred, and kinsmen before



before children, doe not well. To bestow vpon Copes-mates that please them, or spend on lewd companions, or be surety for them or any other, to the hinderance or vndoing of wife and family, is not Loue, but folly and cruelty.

[Nearest also in the spirituall bond.] For wee must especially loue the household of Faith, *Gal. 6.10.*

*Quest.* Whether should wee loue our naturall or spirituall kindred best?

*Ans.* No doubt, the Saints before our naturall kindred, that be but carnall, as our Saniour Christ did, *Who is my brother? He that doth the will of God, he is my brother, sister, and mother:* yet wee must helpe our kindred, whom Gods Word bindeth vs to prouide for, as children and parents in their necessity, though not godly, before the Saints, if both be in equall neede together, because

cause these be most specially committed to our care. As a rich bad man, and a godly poore man be at our house together, I must loue the godly best, and he must haue the highest roome in my heart, but yet I may and must set the vngodly rich man highest at my table, because God is the author of degrees among men, and so the author of order, not of confusion. So is it in the other case of my naturall and spirituall kinred.

This is the vertue so oft commanded, and so highly commended in the holy Scriptures; commanded, *Rom. 12. 10.* & *13. 8.* commended, *Col. 3. 14.* called the *band of perfectnesse*. It binds vp all the dueties that wee owe to our neighbour, which are many; holds them together, as the band doth the Fagot-stickes. It makes euery duety easie; as where this is not, euery duety is irkesome,  
nothing

nothing comes well off hand. It ties societies together and families. Its the strength of Kingdomes, Cities, Corporations, and Villages: Oh how it keepes out euill, and sets vp good; by it small things haue proued great, and for want of it, great things haue come to nothing.

In a Towne, when chiefe men hold together, what euill can stand against them? what good may they not effect? As on the contrary, when some would pull downe houses of mis-rule, and others, to crosse them, and out of spleen to them, shall strine to vphold them: when some would bring in the Ministry of the Word, and others oppose it, how must not the Deuill needes haue his throne in such a place?

In a Family, when husband and wife both draw the right way, Gods worship goes vp in that house, children and seruants

be well gouerned, the outward state prospers. But when they be diuided and disagree, prayers be interrupted, no good can get forward: when one would goe to the Sermon, the other is against it; one would gouerne the children, the other cockers them, nothing can doe well: for the band is broken that should hold all together, and make all strong. Euen seruants that agree not, nay, horses if they draw not together, the worke cannot get forward.

2 Its the fulfilling of the Law, *Rom. 13.8. Gal. 5.13,14.*

3 Its a very comely thing in the eyes of God and men, onely hatefull to the Deuill, to whose Kingdome this is a great enemy. Its very precious, and of most fragrant smell: Also is very fruitfull in all good wherefoeuer it is, as appeares, *Psal. 133.* the whole *Psalme.*

4 Loue

4 Loue is the beneficiall vertue ; other vertues benefit our selues, but this doth good to others. Faith drawes all from Christ to vs. Loue layes out all it hath for others good : as the Sunne that shines forth his light to others, hauing it for that end, and not for it selfe. Faith is like the bung of the barrell, that takes in the beere or wine; Loue is like the tap, that lets it forth, to the benefit of them that neede. If a man bee neuer so full of knowledge and other good gifts, and haue not this tap, others may starue for all that; and hee himselfe is but a sounding brasse, and a tinkling cymball. Wee are not borne for our selues, nor our Talents giuen vs to hide : but the perfection of all our gifts, spirituall and temporall, is the well employment of them for the good of others. The vsfull man, is the happy man, that keepes the  
best

best house, and most drinke of his cup, especially in spirituall things.

5 This is the vertue that makes vs most like to God; for he is loue, and continually exercised in doing good to all, euen to the ends of the world: yea, to his enemies, though specially to his children, to soules, to bodies, and euery way, and hee is not weary to doe good, euen to such vnworthy ones as we are. So that when wee be full of loue; giuing here, lending there, forgiuing this wrong, and passing by that iniury, requiting good for ill hath beene done to vs, when wee be instructing, counselling, admonishing, comforting, praying for any that need, wee are like vnto God in our measure, and like to our Lord Iesus Christ, who went about doing good, *Acts 10. 38*. So must we walke in loue, *Ephes. 5. 2*. Loue must be our continuall walke, and wee must neuer be out of it: for  
then

then wee are out of our way. All our wayes and workes towards our brethren, must be in loue, and sauour of loue. All our life must breathe loue : as when wee come in heauen, it shall be the common ayre wee shall breathe and draw in. So that what is loue, but the life and soule of the world, and that, without which all things else are nothing? *1 Cor. 13.*

Oh that I could so paint out the face of this louely Vertue, and set it before you, that euery soule that sees it, may fall into a deepe loue and liking therewithall!

But alas, how lamentable a thing is it, that so excellent and necessary a vertue, should bee so scarce and rare to bee found among men as it is, and that in these dayes of the Gospell, and when the God of peace and loue dwels amongst vs, whose people we professe our selues to be! Alas, its as it were banisht out of the  
D earth,

earth, and departed from the sons of men, and found but at a few hands, and there but scantly. But pride and contention, oppression, deceit, malice and reuenge, and all contraries to loue, haue taken possession of all places, of most hearts: yea, euen among true Christians what cold affection, what hollownesse, strangenesse, hard surmises, readinesse to fall out for trifles? little power to forgiue & to passe by wrongs, to ouercome euill with good, which yet God doth to vs euery day. Its easie to heare, reade, and pray; let's shew the fruit of them in loue.

Oh let vs euery one suffer our selues to be prouoked, yea, and ouercome in this, that we labour to bee posselt of this grace of Loue, in whom it hath not hitherto taken place: and they, in whom its begun, that they would encrease in it more, as *Thes 4. 10.*

Hereby



Hereby it shall appeare, that wee regard Gods commandement, wee shall doe much good, and strengthen the places where wee liue.

We shall know we are not of the Deuill, *but of God*, i' *Iohn 3. 10.* and shall be *like vnto him*, & what should we desire so much, as to represent our Maker, and to haue his Image shining forth in vs?

And the more loue God hath shewed to vs, the more let vs shew to others; the more he hath giuen vs of temporall or spirituall gifts, giue the more to our brethren, *Freely ye haue receiued, freely giue.* The more God hath forgiven vs, the more let vs forgive others, the more patient and slowe to wrath he hath beene with vs, the more patience see wee shew towards our brethren. And herewith let vs stay our selues, when wee finde readinesse to be prouoked,

ked, or to renenge; and thinke it a most vnreasonable thing, that God forgiuing vs a *thousand talents*, wee should catch and hold our neighbour by the throate for an *hundred pence*. If this grace of Loue be in vs and abound, wee shall honour God much, and our holy profession, get a good report, and much loue in the Church of God, and further our owne account against that day, and prouide for the encrease of our glory in the Kingdome of Heauen.

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CHAP. 4.

*Of the Notes, whereby loue to our Neighbour may be knowne.*

**N**OW to this end, that none may deceiue themselves, but may try whether they haue in  
the m

them this grace of Loue or no, or in what measure, I will set down some of the chiefe acts, effects, or fruits of it, as notes whereby it may well be knowne, as a tree by the fruits.

1. Loue is not left-handed, but interprets, and takes things at the best. As it commendeth what is plainly good, so it interprets fauourably what is doubtfull, vntill it know the contrary; speeches, or actions of men, towards our selues or others; if they may be well taken, it will not take them ill. As the mother, when the childe cries, saith a pin pricks it, it hath the fret, or breedsteeth, she is loth to say, its nothing but frowardnesse, and so to chide or fight. When Iosephs brethren, out of malice, had sold him into Egypt, and afterward were affraid he would remember it, what construction makes hee of it? God sent me hither afore-

hand to provide for you. As our Saviour Christ did, when his Disciples were so sleepey in the garden; though he mildly rebukes them for it, yet hee favourably helpes it, saying, The spirit is willing, but the flesh is weake.

Yea, if a thing be plainly euill, yet none will make it no worse than it is. It will not say, it was done deliberately, and of set purpose, when it was done rashly; maliciously, when it was done weakly openly, and in temptation. For one may doe injury to a bad action, and its better to thinke and speak a little better of it, than worse than it is. Alwaies provided, this be vnderstood, not of palpable, notorious, fowle euils; nor of continued courses in sinning; for what good or charitable construction can bee made of these? When such therefore bee plainly reprobued, and told their danger, and they cry out, Oh you may

not

not iudge : Why, what can Charity it selfe iudge, but that you are of the Deuill, and in the state of damnation for the present, and without found Repentance for euer? Its therefore no property of Loue, but a fowle fault, and a signe of a corrupt conscience to extenuate and blanch fowle sins in bad persons.

2. It will depart from his own right, rather than breake peace; as our Sauour Christ, *Matthew 17.27.* Abraham to Lot, *Gen. 13.9.* *If thou wilt take the left hand, I will take, &c.* As it will giue way in conference to one that is stiffe, though one know hee hath the truth, so it be in small matters: After offences, it will soone yeeld and seeke reconciliation, though it were meet the other should seeke to him. It stands not vpon termes: it will lay downe the bucklers, goe on the lower ground, yeeld the way or the wall

to those, that it were meet should yeeld it to him. For why? it more prizeth and esteemeth Loue, than small matters.

3 It doth no hurt, its against the nature of it so to doe, neither in life, chastity of our neighbour, goods, or good name. See this in the two chiefe patterns of Loue: in God towards his, and parents towards their children, who doe nor can do them no hurt, at least, parents, in their conceit.

4 It seekes not her owne things, but others as well, as is commanded, *1 Cor. 10. 24.*

5 It prouoketh nor exasperateth not, but striues rather to please, as far as it may with good conscience: As we see in a louing mother toward her childe, so also in whomsoever it is truly found.

6 Its not easily prouoked, *1 Cor. 13. 5.* but forbears, forgiues, puts vp, &c. which is well scene

seene in God, and a naturall mother with her vnquiet childe.

It will couer naturall infirmities, such things as be little weaknesses in our brethren, yet not done of set purpose, nor growing into extremities, but onely naturall defects. As some bee a little too quicke, some a little too slow, some see a fault, and bee a little too ready to speake, others somewhat too slow to speake, or reprove a fault. Some be a little too fine, some a little too homely and plaine; if they were not all so much on either hand, it were better. Some be somewhat too earnest in their businesse, if it were not altogether so much, it were better; yet not much amisse, and its their nature, who bee yet very gracious: Some bee a little too negligent, some be a little too merry, some a little too solemne: these and such like Loue will couer, or else nothing. Loue will

not stand vpon them, rebuke or reprobach them, or deale hardly with them for these, but wisely beare with them, and in loue cure them, if it can.

As for example: a wife, a godly woman, good housewife, louing & dutifull in good measure, but somewhat rurst, and quicke of speech, or not so cleanly as were to be desired; a good husband in loue will beare with these, and bee thankfull for the maine that hee findes in her.

So a woman hath a husband, good in all the substantiall points of the husbands duety, but hee is somewhat too glum, not so affable and chearly as might be, or whose nature will not suffer him to vse such complements to his wife, as some can doe with facility; Loue will teach her to beare with this. A seruant is very trusty, religious, and carefull to please, onely somewhat slow; the Master



or Mistresse must not rebuke him too oft, too openly, too sharply for it, as a thing they can hardly remedie : no perfection to bee expected in any. If you can cure it by a louing and priuate admonition sometimes, doe.

So a Neighbour conferres with his Neighbour, and hee is a little too quicke and harsh : but loue will not see it, but considers it as a naturall infirmitie ; therefore will not exasperate him, or bee put out of patience by him, answering him tartly againe, but passeth it by, and goeth on in kind and friendly manner.

Loue will also couer and put vp wrongs done vnto it, not seeing small ones, passing by somewhat greater ; as considering he himselfe is a man, and so subiect to offend his Neighbour, and so may stand in need of his pardon. As also that hee offends God daily, and would bee glad to obtaine pardon :

pardon; therefore he must pardon his Neighbour, or else can haue small hope or boldnesse to come before him for mercie; and this often, yea vnto seuentie times seuen times.

If they bee greater matters, yet Loue will easily accept of indifferent conditions of agreement. If they be so great as they so endanger our name and estate as they are not to be passed by, then its lawfull to flee to the Magistrate, and take the benefit of Law; yet so, as Loue will teach the party to lay away malice, and to forgiue the reuenge. And in going to Law, these two Caueats must be obserued: First, that it bee not for trifles. These should rather bee forgiuen, 1 Cor. 6. 7. *Why rather suffer yee not wrong?* Secondly, that it bee the last Remedie, when all other waies of more peaceable agreement haue beene tryed. It must bee as the  
cutting

cutting off a member, when it cannot be healed otherwise.

Hitherto belongs also that Loue will teach vs to hide and couer folkes faults from the world, except wee haue a cause and calling to speake thereof, but rather of their vertues.

7. Lastly, Loue is *bountifull*, *beneficiall*, and *helpesfull*, not keeping what it hath to it selfe, but ready to *distribute* and *communicate* to the good of others, whether spirituall or temporall gifts. Spirituall; for loue begins at the soule, and doeth good to that first, of children, seruants, neighbours. It wil communicate any gift it hath to them that need it, taking to heart their spirituall wants, instructing the ignorant, counselling the doubtfull, comforting the afflicted, admonishing them that be out of the way, exhorting the that begin to faint or stagger in the way, & praying for all.

So

So for outward things, it will cause men to giue to the pooreſt that are to be holpe by Almes, as they be able : and lend freely to them that bee a degree aboue the pooreſt, which hauing a Trade, and ſkill and will to follow it, yet want ſtock to employ themſelues and their company. Theſe a man is as much bound in conſcience to lend vnto, according to their abilitie and honeſtie to pay again, as to giue a peece of bread or a penny to a poore miſerable Creature, *Mat. 5. 42. Dent. 15. 8.* By this ſhore, many a reeling houſe hath been kept from falling flat to the ground. By this helpe, many haue liued handſomely, and brought vp their families, that elſe muſt haue come to vttermoſt miſery.

To the weakthy that haue no neede of vs, yet to be neighbourly and friendly, in lending or exchanging Courteſies with them.

them! To inuite them sometimes to vs; & to goe to them heeing inuited: And in their sicknesse or heauinesse to visit them; and comfort them in the best maner we can.

*Use.* Now seeing Loue is such a thing, and that these bee the fruits of it, If we looke abroad among men, wee shall be forced to say there is but little loue in the world: for, where bee these Properties spoken of, to be found? as may appeare in going ouer them.

1. Who takes not things in the worst part, hardly construing mens words and actions; doubtfull ones, it may be not bad, taking them to bee euill; those that bee bad, making them worse? Thus the Iewes mis-interpreted our Saviour Christ, *Iohn 2. Destroy this Temple, &c.* which afterward cost him his life. *1. Chro. 19. 3.* How was Dauids good and lo-  
uing

uing Action towards Hanun wickedly mis-construed? which cost the liues of many thousands. Old Eli offended in this, 1 Sam. 1. 14. iudging Hannah drunke, because she prayed, and her voice not heard. What more common than to say, Men doe that they doe to be seene, and to winne credit, when yet they doe it sincerely, and to please God? Or, hauing inuited one to our house, and he comes not, to think or say he doth it out of some splene, or want of good will. Many a time in a yeare are we forced to recant, and with shame say, I thought it had been worse meant than now I see it was. This is the cause of innumerable contentions and breaches among men.

2. For departing from mens right, who doth it, but stand out stiffely to the vtmost? This is an vsuall speech, It is my right, and I will haue it. I aske no more but my

my right, and that I will not lose. This is thought but reasonable, and he is thought an honest man that will haue but his right. But its an ill speech and resolution, whether it be in conference: If a man know hee hath the truth, though it be but in small matters, yet he will hold it out, though the other bee neuer so peremptory, till they fall flat out, whereas in small truths its better to giue in; Or in dealings, couenants, bargaines, bonds, men will haue their right: and yet herein extreame right may bee extreame wrong.

Alwaies provided, that wee giue not away other folkes right, especially Gods. Moses would not yeeld a *hoofe*, *Exod. 10.9*, yet most men, stiffe in their owne, will yeeld enough of Gods right, can cut large thongs out of that. They will not let their seruants play one houre on the sixe dayes,  
yet

yet can let them play on the sequenth what they will. So are sins against the first Table made small account of, in comparisn of the breaches of the second.

3 Whereas Loue hurts no way, whence comes all the hurt and mischief that is done among men; stabbing, killing, fighting, quarrelling, rayling, reuiling, scolding, &c. all the defilings of mens wiues, children, and seruants? So for bribery, theeuery, consenage, false weights, false wares, &c. flandering, defaming, backbiting, mocking, and such like: All these abound euery where. I am sure Loue doth none of them. Loue was not at the doing of these.

And for seeking others good as well as our owne, O Lord, where is this? But in all mens courses the greatest part, yea, and among Christians, they seeke themselves too much, and others too little.

4 Also



4 Also that men will so readily prouoke one another by words and deeds, they care not how.

5 For being prouoked. Lord be mercifull to vs, who can beare any thing? but taunt for taunt, quip for quip; hee shall haue as good as he brings. If there bee a little trespass done them, Oh how men stand vpon it, and study reuenge? Hence the innumerable suits in this land, many thousands in a year for meer trifles, that ten times as much is spent in them as is sued for.

A shame for England to bee so contentious, hauing the Gospell of peace amongst vs. Oh, mens stomachs be vp straight, all their bloud is in their face, or else looke as pale as ashes, or secretly practising to reuenge. Hand on the dagger straight, on the top of the house by and by, and flie in one anothers faces for trifles:  
so

so farre off are we from forgiving till seventy times, as our Master Christ hath commanded. So short spirited, as wee can beare nothing; and that which is worse, if we haue taken vp a displeasure once, its not easily laide downe, but Sunne after Sunne, Moone after Moone, yea some, yeare after yeare can carry it about with them: quickly prouoked, but hardly pacified, especially truely. It may be, some will not bee seene to liue in open enmity, yet haue hearts vnfound, and full of secret grudgings, that cause open breakings out vpon euery occasion. Men can beare nothing, but are straight carried after reuenge.

6 And for speaking of our neighbours vertues, and hiding their faults, without iust cause, and calling to the contrary, where is that to be found? Nay, the contrary is most wofully  
com.

common ; little of mens vertues spoken, except a word or two, to make way for a But, and to speak of their faults : and these we delight to be much in, as the Crow that seeks out the carrion, & the Hogge that delights to lye in the mire, rather than vpon the green grasse : like the Flie, that if there bee but one gall'd platt on the horses backe, delights rather to sit on that, than on all the whole body besides.

7. And for the last, where is communicating of spirituall good things ? Parents bring vp their children braue, but how few catechize, instruct, admonish them, pray with them, and for them ?

So for seruants, their gouernors giue them meate, drinke, and wages, and hold them to worke on the sixe dayes, but little care how they spend the Sabbath, or for instructing and examining them, calling them to reading and prai-  
cr :

er: and what loue call you this; but such as you shew to your beasts?

So for neighbours, what Christian conference is there, what admonishing them that be out of the way, but rather let them run on, and talke of them behinde their backs, and that oft times with reioycing, which is fearful?

What consolation is giuen to the heauie? who layes their case to heart? how few are able to speake a word in season, and to comfort fitly? but vtter vaine and frothy speeches to them, fitter to doe hurt than good. And for such as be troubled in conscience for their sinnes, alas how few haue any skill of such things? nay, many will rather deride, and make a scoffe at them, saying, they haue runne to Sermons so long, till they will goe out of their wits. Who prouokes one another

ther to that that is good? but euery man saith, *Who made mee my brothers keeper?* Nay, men are so farre from these, as they seeke all they can to: drive others from God and goodnesse, by their cursed counsell and wicked example, and by all the discouragements they can deuise, of threats, mockes, and taunts. And is not this fearfull? where is true Loue in the meane time? that is a great way off.

And for outward things, how backward are most in giuing to the poore any more than needes must? what contentions at making of rates, though God hath freed vs from the chargeablenesse of the Legall seruice, and hath freed vs from that intolerable burthen of the Rogues, that swarmed like Locusts all ouer the Land; whose burthen lay on vs very heauie; as they that bee of yeares can remember, which yet yeelded

yeelded small comfort, the greatest part of them being a cursed generation of idle and sinnefull Varlets: which seeing God hath maruellously and mercifully rid vs of, what encouragement should it beto vs, to relieue our owne true poore?

And for lending, where is this in vse? but rather, as if God had neuer giuen precept of it, or as it were a Statute repealed; and that is out of date, so is this ducty of lending. That cursed and cruell trade of Vsury, hath eaten vp, and banisht out of the Country this Christian ducty of free-lending.

Some rich men are so grim and so austere, as a poore man dares not speake to them for such a thing. And indeede, how few be there, that haue any thing to lend at any time?

Some lend out all so neare to Vsury, as they haue not to lend, but borrow rather: Or if a poore  
man

man doe any worke for them, they cannot pay them of a good while, they be so bare. For as soone as any money comes in, it must out againe straight, as if it would burne a hole in the Cupboard, or would be halfe an yndoeing to them, if it lay there but a weeke or two.

Others are euer purchasing, and so keep themselves bare, and in debt, and then they whine at euery charge, and wrangle at rates, and are neuer fit or ready to lend, or to any good vse. Such bring a curse vpon themselves, making themselves borrowers, when they might bee lenders, *Deut. 28. 44.*

Others be so miserable, as though they haue it, yet they will not lend. So for the last duety of neighbourly dealing, inuiting, visiting, these are decayed; so that we may beleue in all these respects, these be the times fore-

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told,

told, *Matth. 24. 12.* wherein *Loue should waxe cold.*

Yet indeede there is a great deale of counterfeit loue, of fau-ning, crouching, and congeying, of pot-companionship, and ioyning together in euill.

A great deale of selfe-loue also, making others faults great, and our owne small, or none; nay, sometimes making them vertues: extenuating and making light of the vertues of others; highly esteeming our owne; seeking our selues in all our dealings and courses, with little regard of our neighbours: which selfe-loue the Apostle, *2 Tim. 3. 2.* foretels shall be in the last times, and sets it in the fore-front, as the cause of many other euils that follow.

Now let euery man examine himselfe in particular touching these things, and so make vse to his owne soule for comfort, or the contrary.

But



But who shall not finde himself failing in euery one of them? whereby we haue much cause to be humbled; and the courses of the common sort are wholly contrary to all these properties of true Loue, whereby they may conclude fearfully against themselves.

C H A P. 5.

*Causes of the want of Loue to our  
Neighbour.*

**N**OW to this end, that euery man may the better see how to mend that that is amiss, let vs a little look into the causes of this want of Loue, and what are the hinderances of the fruits thereof. The maine and generall cause is an euill heart, pestered with selfe-loue, and many lusts that

be contraries to Loue.

1 More particularly. Want or weaknesse of Faith is one great cause. When our Sauour Christ told his Apostles, they must *forgiue till seventy times seven times*, what said they? *Luke 17. 4, 5. Increase our Faith.* Assurance of Gods loue to vs, in pardoning our many sins, and giuing his Son Iesus Christ, and assurance of eternall Life, makes vs loue againe, and both to giue and fōrgiue; which are two principall dueties, and fruits of Loue. Pride, and the following Vices are hinderers of the exercise of Loue.

2 Pride, whereby men thinke highly of themselves, and meanly of others; thinke they may speake or doe any thing, but others may doe nothing to them. *Onely by pride doe men make contentien. Prou. 13. 10. Humblenesse causeth loue, Ephes. 4. 2.* Pride makes men think themselves so wise and good, as euery

euery body should say as they say, doe as they doe, and after a sort doe homage to them; if they doe not, then the peace is broken straight.

Pride will not endure a re-proofe: therefore being told of a fault, they fall out deeply; as Iosash with Zechariah, Ahab and Iezabel with Eliah, Herod with Iohn.

3 Couetousnesse is another: this makes men contend for trifles, the least dammage done him is thought so great (looking on it in a false glasse) as its sufficient to breake Loue, and cause a suite.

It causeth men to oppresse, to vse false weights & sleights, &c. It hinders both mercy to the poore, and all other neighbourly offices of inuiting, and the like.

4 Enuie hinders Loue exceedingly. When one enuies at the prosperity of another in whatsoever kinde, of temporall or spiri-

tuall good things; As Labans sons did at Iacob, which *changed their countenances towards him*, and made him weary of his place. Cain, that enuied that Abels sacrifice was better accepted than his, and *Esau that Iacob was blessed*, Ismael, that Isaac was the son of the Promise: what breach of Loue, and wofull fruits followed of all these?

5 Frowardnesse & shortnesse of spirit breakes Loue very oft: for angry words stirre vp strife, *Prov. 15. 1.*

6 These dayes of peace are an occasion, through mens corruption, that men grow hollow and strange, and to set light by one another. Troubles cause men to make much of each other, and cling together: as the sheep, that out of danger, and in a faire day, scatter themselves cuer a field, in a storme, or when they see a dog come, run all together.

These

*Effects.*

These and such like, be wofull causes of the want of Loue, which also bring forth as lamentable effects euery where, both in Church and Common-wealth.

What wofull breaches, hideous contentions, what hard measure and wrongs are offered, what enmities and oppositions, to the hazzard of the Church, danger of the Common-wealth, and overthrow of the prosperity of many Parishes?

What ruine brings this want of Loue vpon many Families?

And among particular persons, what breakings out both in word and deed, to the dishonour of God & Religion, & the vndoing each other many times, both in soule and state? to the disgrace of the Gospell, and ill example of the beholders, and hurt to their own soules, by keeping them from, and disabling them for the right performance of holy dueties.

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which cause cold prayers, and those not heard; and hereby eyther kept from the Sacrament, as many times it is (Oh fearfull thing to bee spoken) or else flubber it ouer, and come with festered hearts, and so lose the benefit: nay, by such vnworthy coming, they prouoke the wrath of God, and eate their condemnation as much as in them lyeth; but oft times they eate and drink their iudgement, a sore sicknesse, and may be, their owne death, or the death of wife, or some childe that is deare to them, to teach them and others by their example the price of such boldnesse.

Now seeing these things bee so, the Lord giue vs euery one hearts, where we finde our selues faulty, to humble our selues, and craue mercy, and to labour to be reformed in this point. Therefore, first, let's labour to plucke vp these noisome weedes out of  
our

our hearts, that this precious plant of Loue may grow therein.

1 Striue against Infidelity, and labour to get Faith, and the encrease thereof, if by Gods grace we haue it already.

2 In humbleness of minde, labour to esteeme others better than our selues.

3 Labour for a moderate affection toward these outward and base things in comparison, setting more by Loue, and the sweet fruits of it, than by them all; and therefore much more, than by small trifles.

4 Auoide enuie. Is our eye euill, because our Masterseye is good? wee haue more than wee might looke for.

5 Striue against techinesse and shortnesse of spirit. Think what a base lust, and sinfull distemper it is, how it exalteth folly, and how ill it becomes vs, and what an enemy it is to true Loue.

And labour wee, that this loue to our brethren may shew forth it selfe in all good fruits, in iudging the best, departing from our right, not prouoking, nor being easily prouoked, but forbearing and forgiuing offences and wrongs, and communicating of what God hath imparted to vs of any kinde. and that for these Reasons; weigh them well.

*Reasons.*

1 First, God requireth it of vs, who is Loue, 1 *Iohn* 4.8. and if we performe it, we doe not so much serue our neighbour, as please God, who takes it to himselfe; and in neglecting this, wee neglect not our neighbour onely, but God, who takes himselfe wronged in this behalfe.

2 Our neighbour is our owne flesh, and euery one hath some part of the Image of God in him, or vpon him.

3 The Word abundantly calls for it, the Sacrament of the Lords Supper



Supper puts vs strongly in minde of it.

4 No better argument, that we are in the light, loue God, and are Christs Disciples, be translated from death to life, be endued with that excellent grace of true Faith, than this, that we truly *loue one another*, *Iohn 13.34.35.* *1 Iohn 3.14.* As a King is not knowne by his apparrell, great company with him, &c. which may be some meaner man, but by his Crowne; so is not a Christian knowne by his hearing Sermons, or good words, but by his *Love*.

5 The beauty of a Christian is *Love*: he is the best Christian, that loues most, whose lips feede most, whose branches spread widest.

6 And for forgiuing wrongs, what should wee doe else? God forgiues vs many & great debts, and ill dealings with him, and shall wee be ready to reuenge e-  
uery

very petty trespassse? See *Matth.* 18. 34. what became of him that did so. God bids vs aske *forgiueneſſe* on no other condition, than that we *forgiu: our neighbour*, *Marke* 11. 25, 26. And no better ſigne, that a man is *forgiuen* of God, than to *forgiue* our neighbour; and no man can be aſſured of that, but he will *forgiue*. Let vs therefore of the ſea of compaſſion that God hath ſhed out vpon vs, let fall ſome drops of it vpon our neighbour.

Also wee may ſtand in need of our neighbours *forgiueneſſe*: for who liues, and is not ſubiect to offend his neighbour one way or other? No cauſe therefore wee ſhould ſeeke reuenge, which euery Turke, yea, euery beaſt can doe; but paſſe by offences, which is *the glory of a man*, *Prou.* 19. 11. Keep out anger therefore in ſuch caſes if wee can, or if wee be not ſo ſtrong, yet let it not reſt in vs, ſowering

sowering in our hearts: *Let not the sunne goe downe vpon it.* The world counts this base, but indeed its truely honourable. *Its the honour of God, Micah 7.18.* and so it makes vs like him. Let vs therefore labour to doe thus; and not a little or some few times, but get a long skirted Loue, which will *cover a multitude of offences,* as St. Peter saith, *1 Pet. 4.8.* or, as *Prou. 10.12.* *All trespasses.*

7 And for distributing things temporall - or spirituell as wee haue, great reasons there bee. *God giues to all, both good and bad: he hath giuen vs what wee haue; (for what hast thou, that thou hast not receiued?)* and giuen vs them to be good stewards, and dispensers thereof, *to the good of others, 1 Pet. 4.10.*

And the more wee giue, the more we haue, and not the lesse; it encreaseth in the giuing, as the loaues in our Saviour Christs hands,

hands, especially in spirituall things; yea, in temporall: therefore *giving* is compared to *sowing*, which in good ground is vsually with encrease. Therefore a worthy Minister vpon occasion asking his wife, whether there were any money in the house, she answered, that she knew but of one three pence; Well, saith he, wee must goe *sowe*: that is, giue something to the poore, knowing that to bee the way of bringing in, *Prou. 11. 24, 25. Deut. 15. 10.* The best thrift is to be mercifull, and the way to beggery in a mans selfe, or his posterity, is to be pinching.

And to conclude all, Loue in the exercise of it, will bring much peace to our consciences, and comfort vs not a little on our death-bed, that we haue not liued to our selues, but to be vsfull to many, especially to soules. It procureth vs loue in the places wee  
liue

liue in, and in the Church of God a good report.

No man is well beloued, though he haue good things in him, if he be not louing. Oh, say they, he is a good honest man, I thinke, but he is a harsh censurer, contentious, so hasty that no man can tell how to speake to him, hee is a strait man, liues all to himselfe, few the better for him by counsell, admonition, encouragement, and the like: and so for outward things, very close-handed and neare.

But if a man be full of loue, it will procure him loue againe, he shall be well spoken of while hee liues, and mourned for when hee dyes, which is a good mercy of God, and the temporall reward of righteousnesse and loue. *Pro. 10. 7. The memoriall of the Iust shall bee blessed.* Thus they wept for Dorcas, and shewed the coates shee had made, *Acts 9. 39.* But a proud, churlish,

churlish, close man, shall liue without being desired, and dye without being mourned for.

These would haue loue, good will, and credit in the Countrey and Towne they liue in, but they will not seeke by this way to procure it, will not be at the cost, bee not vsfull, liberall, &c. let them neuer looke for it: Let them winne it, if they will weare it. Others care not, so they may scrape all to themselues, what the world say of them; let the good name goe which way it will. But these are base minded persons, and they carry little better than a curse about them, while they liue.

CHAP.

CHAP. 6.

*Properties of true Loue.*

**N**OW yet for our further direction in this point of Loue, I will set downe some such Properties, as the Scripture requireth in it; as that it must be *mutuall, common, sincere without feigning, fervent, pure, constant*; all gathered out of 1 Pet. 1. 22.

First, it must be *mutuall*, it must come from one to another mutually, and be at euery hand: as God commands others to loue vs, so vs to loue others. so that none is free from this duty.

Many will looke for a great deale of Loue from others, that care not how little they shew themselves; would be visited, but care not to visit others: would haue their owne vertues commended,

mended, will not do so by others; haue their infirmities couered, but will not doe so: would not be prouoked, yet will prouoke: would not that others should be quickly angry with them, yet they will with others.

Alas, this is great weaknesse: for *its a more blessed thing to giue, than to receiue. Acts 20. 35.* And wee should rather strue to goe before, and set others in our debt by loue, and be on the forehand.

A good minde rather remembers the debt that is going from him, than that which is comming to him. This oft comes of pride in some men, to looke for much of others, and performe little themselues.

The husband oft lookes his wife should walke at an inch with him, though hee will breake ells out of square. So sometimes it fals out with the wife towards her husband, looke for much, and performe



performe little. This is no equity: we must doe, as wee would bee done to.

Its more dangerous for vs to neglect our duty to others, than that they neglect to vs; for this is but a small want, but the other makes vs liable to Gods iudgement. Let vs therefore strive who shall doe most duety each to other; husband to wife, neighbour to neighbour: and not the contrary.

2. It must be common: *One another.* Its in the plurall number, and shewes a communitie; that we must not love one, or two, or a few, but all, and especially all that feare God. Love communicates it selfe, and is not engrossed to a few. Many can be content to love one, or two, or a few as they list, but they set light by the rest, yea oppose and iustle with some, and liue vnkindly with them. This is no true love, neither ought

ought it so to be. Yea, wee must loue the meanest that feare God, and not neglect them. The meanest member of the body is regarded by the greatest. Though they bee of low degree in the world, yet seeing they be members of that glorious body of Iesus Christ, wee must not *haue the faith of him in respect of persons, James 2. 1.* Seeing God hath vouchsafed to giue his Sonne for them to redeeme them, his Spirit to sanctifie them, and hath prepared a place in heauen for them, we must not despise them. Nay, these wee ought the rather to encourage, and to hearten on in well-doing, seeing so few of that sort haue any good in them, and they haue many discouragements. They will beare their pouerty the better. Its a great cheering to them, when they see themselves regarded. And nothing is more comely, than to see wealthy ones  
to

to be affable, and to speak kindly,  
and to the hearts of the poore  
that be godly; as *Boaz did to Ruth*.  
For, beeing fellow-brethren and  
fellow-members as deare to God  
as they, should a little wealth lift  
vp the minde? *The Lord is the  
Maker of them both, Prou. 22. 2.  
Iames 2. 5. Hath not God chosen the  
poore of this world, that they should  
be rich in Faith, and heires of the  
Kingdome? &c.*

3 It must be *without feigning*,  
*Rom. 12. 9. 1 Iohn 3. 18. Not in  
word, or in tongue, but in deede, and  
in truth.* God hates dissembling in  
euery thing: whether in loue pre-  
tended to himselfe, when is no  
such thing, or towards our neigh-  
bour, in any of our dealings with  
him. God loues simplicity and  
plaine dealing; as in *Iacob and  
Nathaneel.*

If Loue, which is the maine  
vertue, be counterfeit, what shall  
become of all the duties that  
proceed

proceed from thence? Gods loue to vs was not feigned and in shew, but sincere and reall, when he gaue vs his beloued Sonne to the death for our sins.

Here two sorts of persons are iustly to bee taxed : 1. Such as pretend to loue, when yet they hate. 2. Such as make shew to loue, and do not. For the first, *Psal.* 28.3. *Psal.* 12.2. & 55.21. & 62.4. *Pro.* 26. 24. reade these places. Thus did Ioab to Amasa, 2 *Sam.* 20. Iudas to our Sauour Christ, Saul to Dauid, 1 *Sam.* 18. 17. 25. giuing him his Daughter to bee a snare to him, requiring no ioynture, but an hundred fore-skins of the Philistims, hoping thereby hee might fall into their hands. which persons carry a marke of Reprobation about them. *Psalme* 28.3. Workers of iniquitie, to whom belongs some notable iudgement of God. They be like the Diuell, who pretended loue to

to Eue, when hee sought her  
ruine, and of all her posteritie.  
So to our Sauour Christ, *Mat. 4.*  
*All these will I giue thee &c.*

As these bee more dangerous  
to those they hate, than if they  
did openly shew it (for then they  
could better beware of them:  
One Enemy within the Walls is  
worse than ten without) so are  
they worse for themselves: For,  
any vice masked and cloked vn-  
der a shew of vertue, is double  
iniquitie. And as our Sauour  
Christ said to the Scribes and  
Pharisees, *Mat. 23. 14. Ye shall re-  
ceiue greater damnation; so shall  
these.*

Yet how common is this? ma-  
ny will speake faire as may bee to  
their Neighbour, when yet they  
intend mischief against them,  
or as soon as their back is turned,  
mocke or iest at them, speake  
euill, or raise vp some slander a-  
gainst them, or doe them what  
hurt

hurt they can. If we know any haue dealt so with vs, let vs take heed that we neuer do so by them or any other, but loathe it, as hatefull and diuellish.

For the second sort: There be that pretend they loue, but alas ! try, and you shall finde no such thing. A deale of Court-holy-water, congeyes, and crouchings, an handfull of true hearty loue, is worth ten arincfuls of their congeyes downe to the ancles : they will salute Good morrow, and Good night, when yet they mind, nor heartily wish no good. These are clouds without raine, plashes that deceiue when most need is; vessels with false bottomes, that haue a little water on the top, but empty below : Such as will earnestly inuite, when they know one cannot or will not stay, proffer kindnesse, when they thinke it will not bee needed ; but if it happen to be accepted, and made  
vse

vse of at any time, then they eyther haue some shifts to auoide it, or else doe it with much vn-willingnesse, and grumbling behinde the parties backe.

So those that pretend they loue the poore, yet come to them in their behalfe, and nothing shall you get, but what they are forced vnto, and hardly that.

So many good Ministers and Christians haue found small kindnesse in their need, at the hands of such, as yet in their prosperity haue profest good will, and made great shewes of loue to them; they might haue done full ill for all these: what loue call you this? Its like Faith without workes, which God will condemne. So to speake well of such and such men, to pity them, and say they are worthy men; and pity they should want, yet neuer doe any thing for them. If God should

feed them thus, they would soon complaine.

4 The fourth thing required in Love, is, that it must be *pure*. It must come *from a pure heart*, as St. Peter speaks, and be agreeable to the rule of the pure Word of God.

Pure Love is seene in diuers things: First, it loues for some vertuous and good actions: therefore the loue of the Adulterer and his Mate, of Drunkards and Theeues, that be sworne brothers, is no loue.

To loue a man, because he can dice well, or sweare deeply, drink others vnder boord, or mocke and deride wittily, or raile bitterly against the seruants of God; this is cursed loue: for true Love reioyceth not in iniquity; as we haue heard. A worse note cannot be, than when one sees one fight cunningly or desperately against God, to loue him the better.



ter. These be no better than Rebels, and Conspirators against the Maieſty of God.

2 Pure Loue is that, which is grounded on Grace and Religion, and on no transitory thing; or in those that haue no grace, we loue them for conscience of Gods commandement, and because of that part of the Image of God that is in them: which condemnes the carnall loue of the most, which loue onely for worldly respects; for strength, beauty, or any inward gift of the minde not sanctified: as wit, skill in Arts, musicke, play. These are worthy loue, but to loue *onely* for these, is not true and pure Loue; for thus loued the Heathen: worldly mens loue is for such respects, and no other. Yea, euen Gods seruants faile this way sometimes, as old *Isaac*, that *loued Esau for his skill in hunting*, David loued Absolon for his  
F 2 beauty;

beauty; and so doth many a man his wife, which doe ill to build loue on so false grounds: for when these faile, oft the loue goes after.

3 Pure Love is in respect of the party himfelfe, whom wee loue, and for no respect to our felues, or any commodity of ours. And such was Gods loue, in giuing his Sonne to vs miserable sinners; which condemnes the world, who onely loue for selfe-respects: As hee is my Vncle, Friend, loues mee, or hath done this or that for mee, or may doe mee a pleasure; therefore I will make much of him, or for feare he may doe me a shrewd turne: This, if it bee shaken out of the clouts, will be found but selfe-loue; wee haue a respect and aime onely to, and at our felues, *Mat. 5. 46.* Many a man shewes kindnesse, or doth good, to some onely, to purchase credit,

The

The husband loues his wife, because she pleaseth him well, is faire, a good housewife, and for nothing else: this is selfe-loue. All the Papists charitable deeds were all selfe-loue; for they were done with opinion of merit, and so they loued themselves rather than the parties they gaue vnto. So is all the loue of worldlings; examine it, and you shall most what finde it to bee selfe-loue; they haue some reach at themselves.

4 Pure Loue is, when wee so loue a man, as we loue his soule; and therefore will suffer no euill to rest vpon him, but hate the sin in him whom hee loues most dearly, and will counsell him to all good, and from all euill. Therefore so to loue our neighbour, as not to tell him of his fault for angriuing or disquieting of him (if he be such as wee may speake to) is hatred rather than loue, as God

saith, *Leuiticus* 19. 17.

So Parents, that loue their children so well, as they will not nurture, rebuke, correct them; they hate them, they slay them in following their wayes: *Hee that spares the rod, hates his childe, Prou.* 13. 24. Its as one should bee so tender over a childe, as not to suffer the winde to blow vpon it; and therefore hold the hand before the mouth of it, but hold so hard, as hee strangles the childe: As the Ape that hugs her young so hard, as shee kills it.

Againe, friends perswade a man to doe this or that for preferment, that he cannot doe with good conscience: Oh they loue him, they would faine see him preferred. Wo full loue to the bodie, to destroy the soule.

A neighbour hath a childe, or cattell strangely handled; one comes in of loue, and perswades him to send to such a cunning  
man,

man, or good Witch (the worst instrument of the Deuill of all) for helpe. Is hee a friend, that will doe that that shall vantage one a penny, and ere the yeare come about, hinder him a hundred pound?

So when a good Christian is ready to suffer for a good conscience, and a friend comes and sayes, Oh I pray cast not away your selfe, I wish you well; be not too nice, doe as others doe. Cruell loue is this, to perswade them to saue their bodies, by doing that, whereby they should cast away soule and body for euer: As Peter aduiseeth our Saviour Christ not to goe vp to Ierusalem to suffer, but to *favour himselfe*, *Matth. 16. 22.* which was to dissuade him from doing his Fathers will, and from that, wherby Peter himselfe and all mankind should bee saued, and without which they had all beene lost for

ever: what love therefore was this? you may see by the thanks our Saviour Christ gaue him, who bade him get him behinde him Sathan; for hee *favoured not of the things of God, but of the world.*

5 Next, our Love must be *feruent*. We must love earnestly, and hotly as wee can; and secondly, *constantly*; for in these two things it stands feruency. First, for the earnestnesse of our Love; as wee must stretch it to as many persons, and in as many dueties as wee can, to soule, to body, in giuing, forgiving, &c. as wee haue heard before; so in these we must not be sparing, but in giuing, liberall; for *he that sows sparingly, shall reape sparingly*, 2 Cor. 9. 6. So in forgiving plenteous, to *seventy times, &c.* For thus is God to vs, in giuing for soule, body, goods, name, to our selves and ours, day & night, neuer weary in doing vs good,

good, neuer vpbraiding. In forgiuing, how mercifull, in passing by our manifold offences, and that daily? And the rather, because a little loue is soon quencht; therefore wee must followe, as though wee meete with many temptations from the parties themselves, or from others, that yet wee suffer it not to be extinguished. And wee must *loue fervently*; not doing these daeties when we can well, and haue nothing to let vs, but forget our pleasure, profit, ease, &c. to doe our neighbour good. Loue seeks not her owne things. *It is laborious*, 1 Cor. 13. as in the Samaritan, who *set up the wounded man upon his horse*, and went on foote himselfe, and left all the money in his purse for his charges, and promised to send more. And as hee that rose out of his warme bed, to lend his neighbour loaues. As they that gaue out of their maine

stocke, or sold their lands to relieue the necessities of the Church, *Acts 2.44.* Aboue and beyond all comparison ten thousand times, was the seruency of the loue of God the Father, when hee parted with his owne and onely Sonne out of his bosome, for our Redemption, and of our Lord Iesus Christ, who forsooke the glory of Heauen, and laide downe his life here vpon earth, to saue vs miserable sinners, and his vtter enemies.

Oh how doth this condemne the cold, yea, frozen loue of the world? And where there is a sparke, yet it is so weake, as the least drop of water will quench it. We will not speake a word in defence of neuer so good a man or cause, if it will hinder our selues neuer so little, or procure vs but a frowne.

How worthily on the contrary did Ionathan, who spake for Dauid



did to Saul his father, to the danger of his owne life, *1 Sam. 20. 33.*  
So Ester endangered her life to speake for the Church; *I will goe to the King, If I perish, I perish, Hest. 4. 16.*

6 Lastly, our Love must bee constant; not easily broken off, but continuing to the end, *Heb. 13. 1. Ephe. 4. 3.*

Thus is Gods loue to his, *Iohn 13. 1.* which wee must imitate. The Deuill will seeke to breake it off, and our selues (being men) are fraile, and many occasions will be ready to be offered; therefore wee had need with all diligence, to strine to hold and maintaine it aliuie in our hearts.

How doth this rebuke the inconstancy of many men, that are wonne (as we say) with an apple, and lost with a nut; that will vpon euery sleight occasion breake friendship? If God should so deale with vs, what should become

come of vs? But his loue is constant to his, notwithstanding their daily prouocations.

Yea, hee loues them in aduersity, and their low estate; yea, best then, and is nearest them with his comforts. So it ought to bee with vs; for then our neighbour hath most need of vs, and then our loue will shew it selfe to bee most free, and not mercenary. But how contrary is this euery where? While they be in prosperity, they haue many friends, which in their affliction goe aloofe off; as Dauid oft complaineth, and Iob, to whose very wife his breath was strange in the day of his affliction. Ruth did quite contrary, & very commendably, who vowed to her mother-in-law Naomi, that nothing but death should separate between them.

## CHAP. 7.

*Whom we must loue.*

**N**OW followeth, to speake of the persons whom wee ought to loue: and they are all men ypon the face of the earth, good and bad, without or within the Pale of the Church; our loue must stretch it selfe to any of them: they are our neighbour, whom wee are bidden *to loue as our selues*; as wee may see in the Parable of the Samaritan: these we ought to doe good to, if they need, and wee be able; and for these we must pray.

Yea, wee ought to pray for euery particular person, that wee know or can see, because wee know not: (whatsoever hee bee now) but he may belong to God.

Wee must therefore loue all; our enemies, and all men whatso-  
euer

euery they be, but especially the Saints and People of God. And of these I will speake seuerally, and in order.

one of  
our ene-  
mies.

And first of the loue of our enemies. That wee must loue our enemies, is required inclusiuely in these words of 1. *Ioh.* 3. 23. *that ye loue one another*; and in those words, that be the summe of the two Tables, *Thou shalt loue thy neighbour as thy selfe*: as may appeare by comparing *Exod.* 23. 4, 5. with *Dent.* 22. 1, 2. He that is called in one place thine *enemy*, is called in the other thy *brother or neighbour*. More plainly its required, *Pro.* 25. 21. *Matth.* 5. 44. But ere we proceed to the prooffe of this point, let vs see who are the enemies wee must loue, by shewing the kindes of enemies that there be, and withall cleere some Scriptures that seeme to countenance hatred of our enemies. Enemies bee publicke or pri-

priuate, Gods enemies or ours. Publike, be such as oppose & hate the Religion and truth of God, and persecute it in the professors thereof, or are enemies to anie good courses and godly proceedings, and so to vs for the same. These againe bee eyther curable or incurable: for the curable, such as Saul was, who afterward became a Paul; we must hate their sinnes, pray against their devices, but loue their persons. The incurable we must hate their sinnes directly, and their persons indirectly.

Thus we hate the person of the Diuell; though he be Gods creature, yet because hee hath sinned against the holy Ghost, and is Gods desperate, finall and incurable aduersarie, therefore wee are bound to hate him: So might, nay ought we to doe, if we knew anie man or men to be such: as S. Paul did, who 2. *Tim.* 4. prayed against

against Alexander, that God would reward him according &c. and the Primitiue Church against Iulian the Apostate.

Of these David meant, *Psal.* 139. 22. *Doe not I hate them, O Lord, that hate thee? yea I hate &c.* and *Psal.* 109. & 69. 22. to the 29. and in many Psalmes hee prayes for the final and viter destruction of his enemies, which is a signe of viter hatred. But this was not because they were his enemies, but Gods as well; and not that only, but desperate and irreconuerable ones, which he saw by the spirit of God, being extraordinarily and infallibly informed: thereof: whose prayers were but prophecies of the final destruction of these men, as *Psal.* 63. 9. & 54. 5. But for vs, because wee haue not the like measure or gift of the spirit, wee haue no such warrant to hate or pray directly against any mans person.

Of

Of these also are meant such places, where wee are bidden to *reioyce at wicked mens destruction,* *Psal. 52. also Psal. 58. 10.* We also, though we know not mens finall estate, yet if wee see anie notorious enemies of the Church, and Gospell, and good men, taken away, may giue God thanks, and in some sense reioyce, namely, that God hath shewed himselfe carefull of his Church, and hath prouided for his glory, the comfort of his people and passage of goodnesse, and for the terrour of other bad ones; but not to reioice as its their destruction: but as wee should pray for them while they liue, for pitie them being cut off, that they haue brought miserie vpon themselves.

*Obiect.* But an obiection or two may be made. Our Saviour Christ tells vs, wee must *hate father and mother, wife and childe &c.* for his Names sake.

*Ans.*

*Ans.* True, when they stand in opposition against Christ, and would pull vs from him, we must then say, *Get thee behinde mee Satan,* and tread vpon them if they stand in our way to hinder vs from following Christ. We must hate their counsell, but yet loue their persons, and pray God to open their eyes and turne their hearts.

*Obiect. 2.* God bade the Israelites kill the Cananites, man, woman and childe, and spare none.

*Ans.* If God badeth them hate them, they had a warrant so to doe; for wee must loue our enemies in God and for God, and not against God, and wee must obey his commandement. But God bade them not hate them, but kill them, and so they might doe, and yet wish well to them, and pity them. The same may be said of all iust warres: wee may hate the bad cause of our enemies,

ouer-



ouerthrow their enterprizes, and slay their persons, and yet pity them, and pray for their saluation. As the Magistrate also, that puts a malefactor to death for his offence, and to terrifie others by his example, yet *hates* him not, but desires that his bodily punishment may be an occasion to bring him to Repentance, to the sauing of his soule; and therefore giues him godly counsell, grants him respit and time, sends Preachers to him to labour with him. So in the other.

And thus much of Gods enemies. Besides these, we may haue priuate enemies, that be vpon occasion fallen out with vs, that hate and hurt vs, and haue done vs wrong, and seeke our mischief. These our enemies wee must loue: and of these principally, as also of Gods curable enemies, is our speech to be vnderstood in all that followes.

We

We must loue our enemies : that is, we must carry a tender affection towards them, as desiring their good, wishing saluation to their soules, and outward prosperity, so farre as may stand with Gods glory, and their good, reioycing at their welfare, and grieuing at the contrary : and this wee must shew forth by all signes and fruits of good vsage euery way. which are referred, *Mat. 5. 44.* to these three heads: first, *Blesse them* : that is, speake kindly to them and of them: secondly, *Doe good* : that is, be ready to helpe and relieue them : and lastly, *Pray for them that hate and persecute you* ; euen pray to God to pardon them, and to turne their hearts. And thus are we to doe to those, that be neuer so deadly set against vs ; yea, and neuer so wrongfully. And marke, that in this last cited place, wee are first bidden to *one them* : the  
begin-

beginning must be in the affection of the heart, that so the other dueties required may be performed, and that in a right manner, without which, the one or the other, or both will faile: and then that wee must not say wee loue them onely, but shew it by the fruits. *Rom. 12.20. If thine enemy hunger, feed him, &c. overcome euill with goodnesse. Prou. 24.17.* we are forbidden to reioyce at our enemies fall, eyther into sinne or punishment.

Thus Dauid put on sackcloth, fasted, and prayed; when his enemies were in affliction. Elisha bade the King set bread & water before his enemies, and them that came to take the Prophet, *2 Kings 6.* So did our Sauour Christ to his Precept (*Matth. 5.*) ioyne his Patterne, not onely not reuenging, as St. Peter saith, *being reviled, he reviled not againe, being persecuted, he threatned not:* but on the

the contrary, prayed for them that put him to death; *Father, forgive them, they know not what they doe.* Thus he spake kindly to Iudas, when he betrayed him with a kisse, and called him Friend, *Matth. 26. 50.* Thus Steuen prayed for his persecutors, euen in the act of their stoning of him; *Lord, lay not this sinne to their charge, Acts 7.* at the end.

Now listen to some Reasons, to moue vs to this difficult duty, and the Lord make them powerfull to perswade vs thereto.

First, *They be our owne flesh, Isa. 58. 7.* therefore wee are not to hurt them, nor turne away our face from them to do them good.

Secondly, they haue some part, at least of Gods Image in them, in their soule, being an immortall spirit, in the Maiesty of their face aboue all creatures, in their authority they beare, or age, or gifts, or the like.

Thirdly,

Thirdly, our Sauour Christ commands it: *But I say vnto you, Mat. 5. 44.* The Scribes, and Pharisees had taught, they should loue their friends, and hate their enemies: But our Sauour Christ, the Law-maker, and so the truest Interpreter thereof, the Doctor of his Church, hee of whom the Father bade from heauen *beare him, Mat. 17. 5.* who is also our Lord and King; bids vs *loue our enemies.*

So that if hee may be heard, who is onely to be heard, and if his authority and commandment may beare sway with vs, that only ought to command our consciences; then must wee doe so. So that though Scribes and Pharisees say, Loue friends, and hate enemies; though the Deuill say so, flesh and bloud say so, and doe so, yet there is another to be heard against all these; *But I say vnto you, &c.* Let vs therefore listen

listen to his voice.

Fourthly, so shall wee be the children of God, and be like him, *who makes his sunne to shine, and raine to fall on the iust and vniust*: and besides many outward mercies, giues them the Gospell, to call them to repentance; And euen loued vs when we were his vtter enemies, and when as hee might haue glorified himselfe in our condemnation; yet he so loued vs, as he gaue his own deare Sonne to redeeme vs; and hath effectually called diuers of vs to the Faith of his Son Iesus Christ, and the hope of eternall life. Oh Loue vnspeakeable, to bee shewed to enemies! Now what should we desire, and is our happinesse, but to be like him? Now when wee can loue our enemies indeed, it will be a certaine euidence wee are the children of God: a signe we loue God dearly, when wee can doe this difficult thing

thing for his sake : And a signe of much grace to mortifie the rebellion of our nature, that lusteth to the quite contrary. And wee can haue no mark we are the Lords, except wee can doe this in some measure, and striue after it more and more.

Fifthly, Gods people must doe singular things, such as the world cannot attaine to. Now euery Publican, ciuill person, hypocrite, can loue his friends, and hate his enemies, but we must doe more : God hath shewed vs singular mercy ; therefore we must yeeld him singular obedience, and shew forth the power of his grace that is in vs. We must not be singular in conceits, opinions, and courses of our owne deuising ; but wee must be singular, in obeying such commandments of God, as the world will not be brought vnto : and to reproach vs for such singularity, shewes them to bee of

this world that doe it.

Sixthly, this hath reward from God; so hath not louing them onely that loue vs, which is selfe-loue; wee shall haue their loue still its like, and there is the reward we are like to haue: but in louing our enemies, we shall haue a reward, *Prov. 25. 22.* not of merit, but of promise for our encouragement.

Seuenthly, we are commanded, *Matth. 5. 48.* (whence all these reasons are collected) that wee should be perfect, as our heavenly Father is perfect. This is a degree of grace, and profiting in Christs Schoole, to be able to loue our enemies; which wee must striue vnto, in this and the like dueties; not contenting our selues to heare, reade, come to the Sacrament, which not onely weaklings in grace, but hypocrites can doe, and doe continually, nor yet holding our selues satisfied with  
some



some small measure of Loue, or other graces, as Faith, Patience, &c. but to striue forward to some good degrees of them, and of the fruits of the same in our course, as occasion serues : of which this louing and doing good to our enemies, are principall ones.

Eighthly, hereby we shall, it may be, conuert and ouercome our enemies to loue the truth; As the patience of the Martyrs, was a meane of the conuersion of some, who suffered soone after them. Or at least, it will bee a conuincing them, and leauing them without excuse; as Saul, by Dauids innocency, who twice might haue killed him, and did not, was conuincenced, and cryed out, *Thou art more righteous than I,* 1 Sam. 24. 19.

Ninthly, we shall prouide herein well for our owne comfort, both in life and in death; when in all aduersities and wrongs by

wicked men, our enemies, our hearts can testifie with vs, that we seeke no reuenge, that we can pray for our persecutors. For this argueth much loue to be in vs, and that it is feruent, as God commands. As that is a great fire, that warmes not onely them that be neare, but giues heate to them that be far off: So is this Loue.

*Use 1.*

This then, first confuteth the Doctrine of the Scribes and Pharisees, of which wee haue heard: which is Doctrine and Diuinity for our turne, and well suiting to our nature; but its too pleasing to nature to bee good: nay, its to be abhorred.

4 The Papists also, who, little better, teach, that in two cases onely we are bound to helpe our enemies, in the case of extremity, or of scandall. For other things, to loue them, or pray for them, or doe them good in other cases, its but a counsell our Sauour Christ giues,

giues, and no commandement. If men can do it, its well; but if they cannot, its not required. But this is false; our Saviour Christ speaks in the Imperative and commanding Mood, and vrgeth it hard, with diuers reasons: therefore its not left to our discretion, but flatly required, as in other Scriptures.

3 It rebuketh the contrary nature that is in vs, and the practice of the world, which quite against this Precept of louing, praying for, and doing good to our enemies, doe hate them, reioyce at their fall, enuie at any good that comes to them, speake all ill to them, and of them, interrupt all ill against them, requite one euill with another, taunt with taunt, suit with suit, blow with blow, and seeke to do them all euill. Yea, and men thinke they should bee borne with, and not blamed for this:

Why, say they, he is mine enemy, and that wrongfully, I neuer did him hurt, yet he hath raised lies and slanders of me, or thus and thus abused mee : What then? what mastery else were it for you to loue him? Oh but this cannot be heard of; whereby it appeares, that most men are carnall, and of the Deuill.

They say, they owe them no loue; Well, yet you owe God all loue, you cannot deny, and hee hath turned ouer some of the loue you owe to him, to be payed to your enemy, and he will take it as payed to him; and this is but iust in common dealing among men.

Nay, its a fault too much among many Christians, that shew great weaknesse this way. If they be wronged, Oh how they swell, and how farre they will goe in reuenge, both by words and deeds, and how long they dare lye

lye herein? whereby they bewray they be more flesh than spirit, as Paul said to the Corinthians. While these things are thus, are ye not carnall, and walke as men? 1 Cor. 3. 3.

My Brethren, these things ought not so to be. This is not the perswasion of Gods Spirit. Indeede, the spirit that is in vs lusteth after enuie; but the Scripture teacheth better things: *The wisdom that is from above, is, first, pure, then peaceable, full of mercy, and good fruits.* Therefore this reuenging course, which is counted wisdom, if it be any, its *earthly*: that is, of the men of this world; *sensuall*, of our owne corrupt lust and desire, and *Diuellish*, he is the author and teacher of it.

Oh that wee could be brought to see our sinne euery of vs in this point, and be humbled, that there is such a nature in vs, so contrary to the will of God, and for our

practice, that hath been so bad, and lets euery one of vs bewaile heartily, and repent of that that is past : and for time to come, lets labour for greater grace, that when any such occasions be offered vs hereafter, we may shew better fruits.

And though we talke with our enemy, or debate the matter, keep passion away, and doe it patiently ; yea, or if wee reprove him, if he be worthy, or take the benefit of Law or Magistrate, yet let it be without reuenge. Wee are not bound hereby to loue their sinnes, nor their needlesse society, nor to furnish them with kindnesse, that might make them fitter to doe hurt, nor to relinquish our right, or our good cause ; but that we be free from hatred and reuenge, yea, and further, *to ouercome their euill with goodnesse*, as God doth, and commandeth.

And

And first, that we beware of reuenge, which is a wicked thing, and that for these Reasons:

First, *Vengeance is the Lords, and he will repay.* Its his office and priuiledge: to reuenge therefore, is to take the Royalty out of his hand; as one should put the Lord chiefe Iustice out of his seat, and iudge his cause himselfe. Hee must reuenge to whom it belongs, as *Psal. 94. 1, 2.* therefore the Egyptian said to Moses, when hee would haue parted him and the Israélite, *Exod. 2. 14.* *Who made thee a Iudge ouer vs?* Noting, that men must not auenge without authority: therefore our Sauour Christ bade Peter *put vp his sword,* when he cut off Malchas eare: with a reason, Because who so auengeth without a calling, shall perish by the sword.

Wee must therefore commit our case to God, as our Sauour Christ did; for he can also doe it

most wisely, and most righteously, 1 *Pet.* 2. 23. wee will doe it foolishly and partially, as wee see in daily experience. Leauē it to him, he will not faile to do it, and well too.

2 When we reuenge our own wrongs, we leauē the Lord nothing to do, except it be to turne his wrath from our enemy, on whom wee haue beene reuenged already, to our selues, for our sin of reuenging, as *Pro.* 24. 17, 18.

3 When we reuenge, we doe we know not what: we consider not who smote vs. Its the Lord, as Iob said, *The Lord hath giuen, and the Lord hath taken*, when the Caldeans had robbed him. *No euill in the City*: that is, of punishment, *but the Lord hath done it*, *Amos* 3. 6. which made Dauid so quietly beare Shimei his rayling, because the Lord set him on worke so to doe for his humbling.

“Our



Esay 10.

“ Our enemy is but as Ashur,  
“ the Lords rod, to beat vs with;  
“ therefore to reuenge, is to  
“ wring the rod out of Gods  
“ hand, and breake it, or cast it  
“ into the fire, which is but an  
“ vngracious childes part. When  
“ God bids vs loue our enemies,  
“ he bids vs but kisse the rod, to  
“ pull down our stomachs. which  
“ many wise mothers will make  
“ their yoong ones do betimes.  
“ So also its the Deuill in thine  
“ enemy, that doth thee wrong  
“ in goods, life, or name, who  
“ hereby seeke to driue thee to  
“ reuenge, or some other sinne;  
“ as he did to moue Iob to curse  
“ God, by all the troubles hee  
“ brought vpon him; therefore  
“ resist the Deuill, and not the  
“ man: for the Deuill aimes not  
“ at thy goods, or name, to hurt  
“ thee in them, but to draw thee  
“ to sinne, to the hurt of thy soule.  
“ If thou canst therefore, resist  
“ Sathan

“Sathan herein; and auoide the  
“sinne he seekes hereby to bring  
“thee to commit, thou shalt play  
“a wise mans part; and so in  
“stead of reuenging thy selfe on  
“thy enemy, be reuenged vpon  
“Sathan, thy chiefeft enemy.

“4 When we reuenge, we do  
“our selues ten times more hurt,  
“than wee doe our enemy: wee  
“hurt him a little, it may be, in  
“his body, goods, or good name,  
“and wound our selues deeply in  
“our own soules; hit him in the  
“skin, and pierce the kall of our  
“owne hearts: As the Bee, that  
“to sting another, loseth shortly  
“her owne life. Its the foolishhest  
“thing in the world to reuenge;  
“but a wise part, to commit it  
“to God, best for vs, and worst  
“for our enemy. Oh its no dea-  
“ling with a man that commits  
“his cause to God, no standing  
“before him: for though God  
“would part from his owne, yet he  
“will

“ will not giue away his seruants  
 “ right. It were better for an e-  
 “ nemy, that the party that hee  
 “ hates, should deuise all waies of  
 “ reuenge in the world, by him-  
 “ selfe, and by his friends against  
 “ him, than that hee should put it  
 “ vp quietly, and leaue it to God.

And let vs not stay our selues  
 here, in auoiding reuenge, but  
 goe forward to loue our enemies,  
 and labour to doe good against  
 euill, as we are commanded, *Rom.*  
*12. vlt.*

*Object.* I cannot doe it: for he  
 hath deserued all ill of me; and  
 can I then doe him good?

*Ans.* And haue not you  
 done so against Almighty God,  
 and yet he doth you good daily?

*Object.* Its a base part for mee,  
 being wronged, disgraced, and  
 abused, not to challenge him, and  
 be auenged of him, if I can, else I  
 shall be counted a cowardly foole,  
 much more if I should doe him  
 good.

*Ans.*

*Answ.* This is but carnall Divinity, which counts it great courage to turne againe and reuenge, which Heathens & Turks can doe, and euery Bull and Bore can doe, and that its basenesse to put vp wrongs. But its quite contrary: for its true valour to ouercome our selues, and conquer our vnruely lusts and sinfull passions, and to obey the commandement of God, *Prou. 16. 32.* hee is more mighty that can rule himselfe, than hee that conquers many others; And that is true basenesse, for a man to be so led by his passions, as he can beare nothing, no, though God command, and the contrary turne to his owne destruction.

*Obiect.* When you haue said all you can, it is impossible.

*Answ.* No, its not impossible, though a hard thing it is, I grant: and therefore by the way, for such as professe they can beare all indig-

indignities done them, and can do them that do them, all good, as if there were no such matter, and finde no difficulty in it, (and yet but ordinary persons neither) for my part, I doe not beleeuue them, and I doubt, they doe but deceiue themselues. If it were not hard to be done, it were not so worthy of a Christian. Its therefore a yoke, but easie ; a burthen, but light to the spirituall man, that is well assured of the loue of God to him, and of the forgiuenesse of many sinnes. But to the carnall man, I grant, its wholly impossible.

Lets labour therefore for this Faith and Assurance of forgiuenesse, whereby we may be enabled to doe this difficult worke.

Now to draw to an end of this point of Loue to our enemies, let vs, I beseech you, be perswaded seriously to weigh the reasons that haue beene vsed to moue to  
this

this duety, and let vs suffer our selues to be ouercome of them.

Its the most noble and heroi-call duety, and truely worthy of a Christian man: hereby we shall proue our selues to bee the children of God, and doe like to him; which ought to be our greatest ambition.

Hereby wee shall shew our selues to haue profited well in the Schoole of Christ, and that wee haue not learned to do that euery body can doe, but to doe some singular thing; for so may God expect of vs, after all this cost of his Word bestowed vpon vs, and that we are growne past children and weaklings, on towards perfection, euen to doe difficult dueties, and such as are most contrary to our rebellious nature. The Lord perswade our hearts to conceiue well of, to belecue, and obey this point.

Me thinkes, whiles I am speaking.

ing of these reasons, the heart somewhat yeelds to this duety, and there seemes as if one should haue some power to doe it: and I am perswaded, that there bee diuers, that at the hearing and reading of these things, if they were tryed now they be hote, could be able to doe something this way.

But let them sinke downe so deep into our hearts, as they may abide with vs, that if hereafter occasion shall be offered, we may be able to shew forth the force and fruit thereof. We must look to meet with wrongs and enemies; therefore lets learne to take out this lesson before-hand.

Oh that wee could but learne this one point at this time! how happily should we haue spent our time? Hereby wee shall honour our profession, conuert or conuince our aduersaries, and prouide much comfort to our owne soules.

soules : As that worthy Master Greenham, a man subiect to manie slanderous reports, that yet would say, these two things comforted him : First, that he found his heart not ill, but well affected to his brethren : Secondly, that when he was alone, he could humble himselfe to God, and pray him to forgiue him, that raised them vp.

Lets labour hereunto : what else doe we hearing so many Sermons continually, if wee meane not to shew forth the power thereof?

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CHAP. 8.

*Of Loue to all men.*

**N**Ext vnto our Enemies, whom must we loue more? We must loue all other men. Not onely



onely our kindred, friends, acquaintance, our neighbours of the same towne, countrey, or nation, but euen all that dwell vpon the face of the earth, high, low, rich, poore, men, women, yongue, old, bond, free, without or within the Church, that cyther are or euer may be the people of God. True, our loue must begin at those that be neereſt vs, and must be moſt to thoſe within the Church, eſpecially to the houſhold of Faith; but it muſt ſtretch it ſelfe farre, and wide, and ouer all, and wee muſt doe all dueties of Loue to them, as occaſion ſhall be offered and we be able. For whoſoeuer hath or ſhall haue need of our helpe, he is our neighbour, whom wee are bound to loue, becauſe God hath commanded it, and hee is our owne fleſh. Our prayers, as a maine dutie of loue, muſt reach at one time or other to all, and doe them what other good  
we

we can. Wee must pray for the poore Pagans, that God would send his light and truth amongst them, that they in time may bee brought into the bosome of the Church, and the sheepfold of Christ Iesus.

For the Lords ancient people the Iewes, that he would be pleased to make those dry bones to liue, and to take the vaile of vnbeleefe from off their hearts, that they may at last come to embrace and beleue in the Lord Iesus Christ, to their eternall saluation. And that God would in mercie bring in the fulnesse of the Gentiles, and to that end that he would hasten the ruine of Anchrists Kingdome, that those nations that haue long lyen vnder the bondage of that man of sinne, and in the darkenesse of superstition and Idolatry, may be set at libertie, and haue the light of the glorious Gospell to shine among them.

them, to teach them to know and worship the true God aright, and to beleue in Iesus Christ, which is life eternall.

And for those within the Church, wee ought to pray to God to continue his mercie towards them, and to giue them grace to walke worthy thereof. And for those that be falne into their enemies hands, and bee in great distresse euerie way, wee ought to send vp continuall feruent prayers and strong cryes, out of the bowels of compassion towards their miseries, vnto Almighty God the father and protector of his Church, that though hee hath punished them for their sinnes as pleased him, yet that hee would in iudgement remember mercie, and humble their hearts vnder his heauie hand, pardon their sinnes, and restore their former liberties to them againe. Yea and as their bodily necessities shall

shall be truely made knowne to vs, wee should be readie to reach out our hand to the reliefe thereof.

*Ob.* Ifanie will say, They bee strangers to me, what haue I doe with them?

*Ans.* Let such a one know, that yet Gods Image, nor his expresse commandement ought not to be strange vnto vs, but ought to prouoke vs to this duety. Yea they that bee neuer so ignorant, prophane, vngodly, whether rich or poore, we must wish well vnto them, and seeke their good: for as wee must not hate the vices for the persons sake, so neyther the person for the vices sake. Our loue towards them, may bee a meane to winne them to God.

*Vse.* But alas, how few be there that thinke any such thing required of them? and therefore no maruell though no conscience be made of the performance thereof:

of: for euen in those things that they know to be the will of God and their dueties, yet few will be brought to the obedience of them. Who so pities the miserable state of those that know not God, nor haue any meanes of saluation, but be out of the pale of the Church; as to pray earnestly to God, that hee would in mercie visit them in his due time? Alas, multitudes pray not for their owne selues and families, their neighbours and nation; and therefore no maruell they looke not so farre.

But, mee thinkes, that fearfull Prayer the Church maketh against such, *Psalme 79.6.* should strike feare into them, to moue them to seeke to auoide the dint and danger of it.

How few lay to heart the long and sore afflictions, nay, the wo- full desolations of our brethren in the Palatinate, Bohemia, and  
places

places adioyning; and therefore powre out compassionate repenting and feruent prayers to God for them? We heare of their vn-speakeable miseries, but are not affected with them, either to profit by their harmes vnto sound repentance our selues; or to put to our helping hand; by our instant prayers to seeke their deliuerance. Wee talke much of them, and would faine see an end of their troubles, and a returne of things, but few be those that doe pray for them, and that so feldome, and so coldly, as we can haue as little comfort, as they haue hitherto found benefit: for what fruit can be expected from prayers, not ioyned with true repentance? for God heares no sinners; and let him that calls vpon the Name of the Lord (and looks to be heard) depart from iniquitie.

I doubt not but some there are,  
tha<sub>t</sub>

that doe compassionately and feelingly wrestle with God for them, from time to time, yea, do afflict their soules to obtain mercie for them, whose prayers are assuredly not shut out, or forgotten before God, but shall in due time haue blessed effect; but those, I doubt, are but a very few.

And for other duties of Loue, no maruell, if (as occasion serues) they bee coldly performed to those that be further off, when wee are found so faulty towards those wee daily conuerse with. What extreme failing in the duties of forgiuing wrongs, and doing good to soules and bodies of those we haue to doe with? Of which wee haue spoken already vpon one or two seuerall occasions; therefore I now speake no more thereof: onely I pray God to giue vs this true Loue, that may reach out it selfe to all men, as occasion is, or shall be offered.

## CHAP. 19.

## Of Loue to the Saints.

**N**OW I come to the loue we owe to the Saints and true people of God; and these are to be loued in the greatest degree of all other men, and to be had in high price and account, *Gal. 6. 10. Psalme 15. 4.*

Thus did Dauid, *Psalme 16. 3. All his delight was in the Saints. Psal. 119. 63. He was their companion. Psal. 101. He would haue such to attend upon him,* and such only as neare as he could. So Cornelius, *Acts 10. 7. had a souldier that feared God,* that was at his hand.

I.

Reasons of this are: First, the Image of God is most clearly seen in them: we are to reuerence and loue the least part of it, wherefoever we see it, euen in wicked men; how much more then, the bright-



brightnesse of it, which stands in the graces of the Spirit, wisdom, holinesse, and righteousness, wherein they most liuely resemble their Maker? And the more of this we see, the more we ought to loue, in children, friends, neighbours, or whom soeuer. This is to be esteemed far aboue wit, beauty, strength, wealth, actiuity, or any gift of Nature or Art; these be toyes to grace: *Fa-  
uour is deceitfull, and beauty vanity,* but one *that feares God, he or she,* shall be praised. Therefore herein Rebecca was wiser than Isaac, who loued Iacob for his grace, more than Esau for his skill in hunting.

Secondly, God loues them best; therefore so should we. As whom the King fauours, all doe honour. These be his secret ones, precious in his account, as the apple of his eye; he hath rebuked Kings for their sakes.

When he drowned all the world, hee preserved his little number: As Lot in Sodom's destruction. Yea, if there had but ten righteous persons been found in five Cities, they had all beene saved from the burning. These be marked in Ierusalem from the common destruction, Ezek. 9. These he sealed, Reuel. 7. to be preserved from the plagues bodily and spirituall, that should come vpon the world. He makes more account of one righteous one, than of a thousand other, Isa. 43. 3, 4. As he did, when to make way for his people, the Iewes, into Canaan, he gaue seven mighty Nations to the sword.

Thirdly, they be more excellent than any other, Prov. 12. 26. *The righteous is more excellent than his neighbour*: meaning, that is not righteous, but wicked. More excellent in this life, at his death, and in the day of iudgement.

ment. These are written in the Booke of Life, be washe white in the bloud of the Lambe, clothed with his Righteousnesse, a richer robe than euer Salomon wore on his backe: adorned with the precious Iewels of Gods sanctifying graces, attended by the Angels, borne from aboue, the children of God, members of Christ, temples of the Holy Ghost, heires of all things here, & shall at death, and after the day of Iudgement, be inheritors of the Kingdome of Heauen, prepared for them before the beginning of the world. And for the wicked, we may say, as *Psal. 1.4. It is not so with them.* And therefore good reason these should be best beloued.

4 Lastly, they be most vsfull, and can do vs most good, by their counsell, example, prayers, when we be present with them, yea, absent from them: *Hee that walkes with the wise, shall bee the wiser;*

Pro. 13.20

much good may we learne, and comfort may we get, by conuersing with them that bee truly godly.

For their sake the world continues; if the number of the Elect were fulfilled, the wicked should no longer rout here, but come to iudgement, and be sent to their owne place.

For their sake, and at their prayers, many plagues are kept from the Land; as at Moses prayers they were from the Israelites: Many iudgements entred, haue been remoued, as Plague and Pestilence, and vnseasonable times; yea, finall desolation preuented: and had it not beene for a few, we might haue looked to haue been as Sodome, and as Gomorrha. All fare the better for the Righteous sake; as all that were in the ship with Paul, had their lines giuen them, and were preserved from drowning for his sake, Acts 27.

V/c. I.

*Vse. 1.* This then serues to re-  
proue the folly of carnall people,  
that so dote vpon wealth and ho-  
nour, and things of this world, as  
if they that had them were the  
happy men; Oh they bee made,  
they cannot do amisse. And these,  
in their language, are vsually cal-  
led the best men in the Towne,  
and these they crouch to and ad-  
mire, when grace and the feare  
of God in any is little regarded;  
esteeming the seruants of God  
without wealth (how gracious  
soeuer) but poore snakes.

But, Oh folly and madnesse to  
worship the *Golden Calse*! so  
highly to esteem men for red and  
white earth, gifts of Gods left  
hand, giuen euen to his enemies,  
things transitory & soone fading  
away, and that cannot keep their  
owners from the damnation of  
hell; and not to esteeme of the  
precious graces of Gods Spirit,  
giuen from aboue onely to his

Elect, and which doe abide vnto everlasting life.

Elisha, that worthy Prophet of the Lord, was of another minde, who, but for the goodnesse that was in King Iehoshaphat, would not haue once looked towards Iehoram, that wicked King of Israel, 2 *Km.* 3. 14. which folly, of preferring wealth aboue grace, the Apostle St. James rebuketh, *Cap.* 2. 1, 2. &c.

Secondly, this rebuketh such, as make account of all alike, especially, if they be any thing ciuill; one as welcome to them as another, as much commended in life and at death: like as well of the ciuill, as of them that be truly religious, shew as much countenance, yeeld as much helpe to one as to the other. If they haue any thing to giue, they put no difference betweene the poore, good, or bad.

These are iustly to be suspected,  
and

and to be thought to be neyther Fish nor Flesh ; for where true grace is, their eyes be annointed, that they can see a difference between men, and grace will draw to grace, and as discerne it, so embrace it : for though we challenge no such gift, as some that say, If they talke but halfe an houre with a man, they will know whether he be the childe of God or not ; yet, I say, God giues grace to discerne grace where it is, from bare ciuillity, at least by conuersing with them, and to preferre one infinitely before the other.

Many will commend a meere ciuill man, in whom its easie to discerne, that there is not one dramme of piety or true grace, to be as honest a man as need to be, and thinke and speake as well of him, as of a true good Christian ; but this is a very dangerous signe, that there is no more but

ciuill honesty in themselves.

Thirdly, this reproveth a more fearfull sinne yet, and yet the common practice of some, that in stead of louing the godly best of all persons, they can worst away with them. They could loue such a kinsman, tenant, seruant, &c. but that hee is (as they call them) a Puritan, and they cannot abide these precise fellowes. Nay, they haue loued such and such a one, till it pleased God to conuert him, and euer since they could neuer abide him: As the chiefe Priests dealt by Saul, after he was conuerted, and became a Paul. Why? hee was the same man that he was, onely he was better now: So its with the other that I spake of; which is a plaine argument, that they hate them for their goodnesse, as Dauid complaines, *Psalme 38. 20.*

\* Though they pretend they hate them for this or that fault, yet that

\* My meaning is onely to reprove those, who, upon sincere and devout Christians, such as make most conscience of their wayes, and are truly zealous in Gods seruice; fasten the odious name of Puritan, and cannot abide them.



that is not so; for they loue those that liue in greater faults, and themselves liue in farre greater, than they can possibly charge them withall: The truth is, its because they are better than themselves, and dare not be companions with them in euill, *1 Pet. 4.4.* therefore the openly prophane hate them: They hate them, because they flye a higher pitch, than they are willing to put themselves to the paines to attaine to, and so they count they discredit them, who, but for these precise ones, should be counted the best, and as good, as one would desire.

Besides, these tell them, that their fruitlesse profession of Religion will not serue to bring them to Heauen; and therefore vrge them to look further, which they are not willing to doe; and this makes them wish, they were all out of the way: for they onely trouble

trouble the world, they should be quiet but for them. And thus our Saviour Christ and the Gospell bring variance, not into the same Towne where before all went hand in hand to sinne, but into the same Family; because some will receiue the Gospell and the power of it, some others will not: therefore they are now at oddes, that were all one before in euill.

This sinne hath most fearfully ouer-spread this Nation, so that its more safe from the hatred and ill tongues of most, to bee any thing, rather than to be zealous and godly. A fearfull thing. Euery man loues a couragious souldier, a diligent and resolute seruant for his Master, a man forward in his businesse; onely forwardnesse and zeale for God and in Religion, that cannot bee endured. These be they that be the troublers, and a burthen to the places where

where they be, and so to the Land, and bee railed on as the vilest persons, when as yet these are perhaps vpon their knees, pleading with God for the Nation, when multitudes are swearing, and swearing, and prouoking Gods wrath against it; therefore we haue small cause to be weary of them: the Land, no doubt, fares the better for them euery day.

Is this the fruit of about three-score yeares peace and plenty of the Gospell; wherein it had been meet we had all beene such as I meane: that is, zealous and true hearted Christians, that now those few that labour to shew forth the power of true godlinesse; in an vniuersall obedience to the Word they professe, that these should be had in derision, and be a wonder in Israel? As sure as we liue, if all in this Land serued God, as it is to be feared,  
some

some doe, in an idle and meere ceremonious cōming to Church, hearing of Sermons, and receiuing the Sacrament, and yet liue as they list, and keep their lusts still, and the sinnes they haue a minde to; God would soone ease himselfe of vs, and vomit vp such a lukewarme Nation: for how odious is this to God, to haue people draw neare to him with their lips, when their hearts are diuided from him, and run after their sinnes: to heare his Word, and hate to be reformed, or to mend a little in what they list, and no further than they please; to call vpon God, and yet depart not from euill; in receiuing the Lords Supper, to professe Faith in Christ, and obedience to all Gods commandements, and in their liues to shew the clean contrary every day? what is this but to prouoke God against vs, and to deceiue our owne soules?

And

And as for those particular persons that are haters of Gods true seruants, they are no such themselves, and their state is fearful. For they are not led by the spirit that David and Cornelius was, and which I pray God I may euer be. They be no true Members of the Church here, nor shall bee heires of Gods Kingdome hereafter, as *Psal. 15. 4.* None of Christs Disciples, who are known by loving their Brethren, *Iohn 13. 35.* nor are translated from death to life, *1 Iohn 3. 14.* but remaine vnder death to this houre: Nor haue any love to God in them, *1 Iohn 5. 1.* for if they loved him that begetteth, they would love those that are begotten of him.

But they are of the seed of the Serpent, bearing enmity against the seed of the Woman, against Christ in his members; of Cains linage, of the broode of Ismael, worse than Balaam; *Numb. 23.* that

that said, *How shall I curse, where God hath not cursed? or detest, where God hath not detested?* are led by Sathan, who is an *accuser of the Brethren*, *Reuel. 12, 10.* who provide wofully for themselves: for God said to Abraham, and so to all that be of the seed of Abraham by true faith, *I will blesse them that blesse thee, and curse them that curse thee.*

Their ill will is indeed against Christ, and reacheth to him; as he said from heaven to Saul, *Why persecutest thou me?* and, *Its hard kicking against the pricks.* Looke throughout all the Scriptures, and you shall see, that fearefull iudgements haue ouertaken the haters, and pursuers, or opposers of the true seruants of God. Later Histories of the Church, and our owne daily experience affords abundance of very true, sensible, and fearefull examples in this kinde. And if at the day of iudge-

iudgement, they that haue done them no good shall bee set on the left hand, and heare this dolefull sentence, *Goe yee cursed &c.* then what shall become of them that haue hated them, and done them hurt? Let euery one therefore that hath beene guilty in this thing, repent deeply of it, as there is cause, and so shake off this blacke and fearefull Marke, else the time will come, when they shall wish, and would thinke themselves happy, to bee shadowed vnder their wing whom now they hate; when they shall see them receiued, and themselves refused.

Yet here againe let me put in this by the way, that I count not those for Gods *true seruants* who are such onely in Profession, and not in their Practice.

Some zealous Professors there are, which yet are not so diligent in their callings as they ought to be.

be. Some not so carefull to keep out of debt, or not to pay their debts, but hang on euery bush, and breake promises shamefully, to the iust opening the mouthes of their Neighbours. Some bee rash and indiscreete, given to censure too deeply. Some spend all their zeale in crying out against Ceremonies, and neglect matters more belonging to edifying themselves and others. Some forsake their owne Ministers when they preach, very vncharitably and indiscreetly. Some separate themselves from the Church, and our Ministrie and Societie altogether. Now if a Minister, or any Christian shall shew his dislike of such courses in generall, or rebuke any particular person for any of them, hee is not to bee ill thought of for so doing, nor to be reputed an hater of *Gods servants*.

Fourthly, there are diuers sorts  
of



of them that be no open enemies to Gods children, that yet will bee found no other, when God shall come to iudgement; and therefore here to be discovered and reprov'd. They bee not with them; therefore they bee against them. They can sit and heare them vniustly euill spoken of, and yet be neuer greeued, nor once open their mouthes in their behalfe. That pry into their liues, and if they can spy a hole in their coate, they reproach them by it, and tell it from one to another, and that with no griefe. Can cast out a scoffe against them: That care not for their company. Delight rather in those that spend the time in telling Newes or Tales, of this or that body: with these they can sit long; but for other that will hold to any godly speech, they take no pleasure in them: They make matches with such rather than with those; inuite

uite them, and loue their company to chuse. These be lukewarme Christians, Neuters, neyther the one, nor the other, of both sides, of euery side : but God can see them to bee Enemies, and will set them on his left hand ; when it will not serue them to pleade, that they neuer hated them, or opposed them. Let men looke well to this Point : for there bee many that thinke well of themselves, for good Christians, that yet will be found of this number: But as they can haue no found peace to their Consciences, so shall they neuer haue good name in the Church of God, till it bee otherwise.

Fiftly and lastly, let this bee a Consolation to all those whose hearts doe beare witnesse, and their practice bewray that they truly loue the Saints ; they can haue no better signe of the grace of God, or that they bee true Members

Members of the Church here, and shall bee inheritors of glory hereafter ; that they loue God, be Christs Disciples, and be translated from death to life. Alwaies prouided, that you deceiue not your selues in this point, as no doubt diuers doe, To thinke, that because you loue some one or two choyce ones, that you are a louer of Gods people, though you neglect all the rest: which is not so; for whosoever loues any in truth, loues the grace of God in whomsoever hee sees it, rich or poore, high or low. Or because you loue some that bee of your Kinne, or for some outward good qualification they haue, or some common gift of learning, eloquence, or because they bee rich, or bee such as haue done you some pleasure, or may doe : for if your loue bee set vpon Gods seruants for such by respects, this is not the true Loue of the Saints: But  
if

if you loue them simply for the worke of Gods sanctifying grace that you see or hear to be in them, though you neuer saw them, nor neuer shall, yet for the grace of God your heart is knit to them, as Ionathans to Dauid: or if you know and liue neare them though they neuer did you any speciall good turne, or be nothing to you outwardly and in the flesh, nay, though any such haue reproued you of some fault they haue scene in you, yet you loue them for the Image of God that shines in them: yea, though you see, heare, or know some imperfections in them, and things worthy blame, yet seeing signes of synceritie you loue them notwithstanding, are glad when they doe well, and grieue at the contrary: this is good.

Examine your selues by these things; if you bee taken tardy, then deceiue your selues no longer:

ger: If your heart witnesse on your side by these tryals, then be comforted, and labour to encrease in this grace, that so your euidence may be strong: And the rather, because this hath kept many from sinking in time of Temptation, when all other euidences haue beene to seeke. Thus much of the loue that all ought to beare to the People of God.

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### CHAP. IO.

*How true Christians should loue each other.*

**N**OW I will adde yet one thing more, and that is, How true Christians should loue and carry themselves towards each other. They ought to loue one another most entirely, and more

more than they doe, or can loue the common sort. They must loue them as fellow-members of the same mysticall body whereof Christ is the head. Now how do the members of the natural body loue, sticke together, and seeke the good of each other, defend and tender one another, reioyce in each others wel-fare, and grieve at the contrary? so ought the Members of the spirituall body much more, if it were possible. Wee cannot loue all thus; for all are not fellow-members in this body of Christ.

Secondly, they must *loue as brethren*: therefore the loue that is to bee betweene them is called *Brotherly kindenesse*, 2 Pet. 1. 7. Therefore though some scoffing Ismaels deride this name, and say, Oh you bee of the Brethren: yet wee are not to bee ashamed of this name, seeing G O D so speakes.

Gods

Gods children be brothers and sisters; they haue the same Father, which is God, the same Mother, the Church, begotten by the same immortall seed, the Word of God, nourisht with the same milke, and meat of the same Word and holy Sacraments, heires of the same Inheritance in Heauen by Christ Iesus. A better Brother-hood than that of nature, as much as the spirit is better than the flesh: Yea, and a more lasting Brother-hood; that will last when this is vanished away, which lasteth onely for this fraile life of ours, but the other abideth for euer. Therefore our Sauour Christ said, *Who is my Mother, and who are my Brethren?* Naturall Brethren ought to loue dearely, how much more we that are of a better kindred?

Its very pleasing to God our Father, and to the Church our Mother, that all their children

should *live in love*, as *Psal. i 33. 1.* and a ioy to all the brothers and sisters; As it is a ioy to any earthly Parents to haue their children loue well together; and the contrary is very grieuous, and they will mourne to each other, There be two Boyes can neuer agree, two Girles that loue not one another; what will they doe when we are gone?

Now to loue as Brethren, is this; To haue Brotherly affections each to other inwardly, and to declare the same outwardly by brotherly actions. For the first, we are bidden, *Rom. 12. Be affectioned to loue one another*; as to weep with them that weepe, to haue compassion of their miseries; as *Heb. 13. 3.* As the Samaritan had compassion on the man that fell among Theeues. And our Saviour Christ had compassion on the spirituall miserie of the People, *Mat. 9. 36.* St. Paul was affected  
with



with the miseries of the Iewes,  
and tooke them deeply to heart,  
*Rom. 9. 1, 2, 3.* So Nehemiah, hea-  
ring of the distresse of the  
Church of the Iewes at Ierusa-  
lem, though hee were well him-  
selfe, yet he so mourned for them  
as it was seene in his face. The  
contrary is blamed, *Amos 6.* No  
man is sorry for the affliction of  
*Ioseph.*

So to reioyce with them that re-  
ioyce, as *Luke 1. 58.* yea, though it  
were ill with ourselues. As Paul  
in prison, yet reioyced to heare of  
the welfare of the Churches.  
These brotherly affections bee so  
necessary, as all brotherly actions  
not proceeding from these, are in  
no account with God; As a man  
may giue all his goods to the poore,  
and haue no love, and so bee but a  
tinckling Cimball, *1 Cor. 13.* As  
if a man should giue, that hee  
might merit thereby, or to pur-  
chase credit, or for companies  
I 2                      sake,

sake, or with vpbraiding, and from no compassion of the poore mans misery, it would neither please God, nor profit him that doth it.

So to admonish one (which is a speciall duty of Loue) but if done with twitting & reproaching, as glad they haue some matter against him; it hath lost his grace and reward with God.

And herein, the poore may shew as much loue to their fellow-brethren as the rich; which may comfort them which are ready to be discouraged, and thinke they are vnhappy, and haue nothing to shew any loue in; Yes, you may be as plentifull in brotherly affections, as any other.

Now for brotherly actions, they must bee adioyned to shew the truth of the affections; they be counterfeit, if not thus approued, as 1 Iohn 3. 17. like those speeches,

speeches, *Iames 2. 15, 16.*

Brotherly actions be to the soule and body, as need is. To the bodily necessities of our fellow-brethren in ordinary wants, wee must giue of our superfluity; in extraordinary calamities, of our maine substance: And to thinke it honour enough, that God makes vs giuers to them, that be as deare to him as our selues, and shall be inheritors of the same glory with vs, though we abound now, and they bee suffered to want.

So to the soule in admonition, exhortation, consolation, and prayer, which are the principall and most profitable fruits of our loue one to another. And all these ought to bee performed purely, feruently, and constantly, as wee heard in handling the properties of Loue.

But, Beloued, if wee come to looke for these things among

Christians, they will all be found very much wanting, both brotherly affections, and brotherly actions, and those that be, oft not pure, but with looking at our selues, not feruent, but faint and few, nor constant, but short and brittle, broken off by affliction, especially, if it continue, when yet there is most need: for *a brother is borne for aduersitie.*

Many Christians will be kinde to another in the beginning of their affliction, and for a little while; but if it hold long, then most faile him, and their loue is spent as it were. Or otherwise, their loue is broken off by some vnkindnesse, and not readily sodered againe so strong as it was afore.

There is much strangenesse between Christians; they care not one for another almost: they see each other at Church, but not all the weeke after. Peace hath made

made Christians proud and carelesse; euery man can subsist by himselfe, and hath no neede of his brother: We may iustly feare, God will send vs troubles, to make vs glad one of another.

But there is vse enough one of another euen now, if we had eyes to see it, to helpe, encourage, comfort, and confirme each other in our holy profession and Christian course, against the manifold discouragements and temptations we are subiect to meet with; and to whet on, and set an edge one vpon another, that grow so dull; to lay our brands together, that wee may catch some heate from one another; to minde one another of such changes as may come, and so of our last end, to prepare for them in time.

Stronger Christians, and of better gifts, looke so houerly on the weake; so the rich vpon the poore: Fie vpon it, are they not

your brethren? do you not know them, because of their russet or leather coate? he hath as much grace, may be, more than you, and shall haue (it may be) a better place in Heauen than you; and doe you esteeme so meanly of him? Its counted pride, when any will not know their poore kinred; know Iesus Christ and the grace of God in them, and disdaine not their company, though your inferiours; seeing, as you may comfort and refresh them by your loue, so you may receiue much benefit from them againe.

Christians should meet together, not to feasting onely, but sometimes to build vp one another by holy conference. and this will encrease loue greatly: for when wee see the grace of God one in another, and get good one by another, our loue is hereby greatly furthered.

Another

Another fault too much among many Christians, is, as want of bowels of tender compassion towards our brethren in distresse, so there is not that forwardnesse and freenesse to relieue their necessities.

First, for their bodily wants, there is too much straitnesse oft-times; whereas if we did consider, that they are not onely our owne flesh (as the common sort are) but our fellow-members, fellow-brethren, and such as whom God might haue made vs takers from them, and them giuers to vs, it would enlarge our heart and our hand towards them. Well, what we doe for them, is not to fellow-members and fellow-brethren onely, but to Christ Iesus himselfe; and it shall be so counted for at the last and great day. Its not so much theirs to whom we giue it, as its our owne, and furthers our rec-

konning : As the feed is not the grounds so much, as the owners that sowes it, and for his benefit. It will be all reckoned ours at the great payment day, euen to a cup of cold water : and wee shall see he hath not forgotten any worke of our loue, but hath kept iust bookes and true accounts, and will then say to vs, *Come ye blessed of my Father, inherit, &c.* For I was oft, in my members, in a poore condition, and ye ministred vnto mee ; now receiue a thousand fold, euen that Kingdome that was prepared for you from the beginning of the world.

And for relieuing their spirituall wants, there is oft too much want of compassion and care. How farre may a Christian goe out of his way, ere another, with the spirit of meeknesse, will step in by a wholesome admonition, to stop him in his course ? The heauie not comforted with a word  
in



in season, nor the fainting encouraged, but euery man minding his owne matters, as though we were strangers, and God had giuen vs no charge one of another.

Nay, there is yet a greater fault to bee found among many Christians, than these two that I haue spoken of, and that is this, That sundry of them can take leaue to fall out, and contend with each other, and that very deeply: sometimes for words, sometimes for small matters of the world; yea, and some when they be out, cannot finde the way in againe, nor are they ashamed of that they haue done, but can lye and continue in it month after month. Is this the behauour of fellow-members? thinke we our Head Christ will endure or beare it, to haue his body thus rent one member from another? nay, one would thinke, is this possible: What doe you thinke

thinke of your selfe, that you are a true member of Christ by Faith? Well, and what doe you thinke of him, that you are thus rent and diuided from? I dare not but thinke (you will say) but he belongs to God. And doe you thinke then, that the member of Christ should eyther thus deale, or thus be dealt withall, and that by his fellow member? He that should see one member in a mans naturall body, offering hurt and violence to another, would hee not thinke the man were mad? What shall wee say then, when Christians can so eagerly pursue each other in words and deedes (as too oft is seen) shall wee say they be in their right minde? but rather, that the spirit of pride, or couetousnesse, or some such humour, hath intoxicated their braines. This will cost them deare, or euer they can make their peace with God and their  
Con-

Conscience ; and they must fall out as deeply with themselves for their folly, & with indignation take a holy reuenge of themselves, that they may feare euer to doe the like againe.

Is this the behauiour of brothers and sisters, to flye in one anothers face, to liue at such oddes, as that all the Parish takes notice of it? If naturall brethren should doe so, all men would cry shame of it. Doth our father like this, thinke you? our mother, and fellow-brethren round about, that see or heare of it, doe you thinke this goes not to their hearts? And thinke you, you doe not open the mouthes of Canaanites and Perizzites that are euery where, and heare of it? Thinke wee good, to giue them such iust matter to speak euill of vs, and of our holy profession for it? Our father Abraham could say to his inferior Lot, *Let there be no strife*

*strife betweene mee and thee : for we are brethen.* A body would thinke that the name Brother, should eyther preuent all strife, or at least quickly breake the necke of it.

Though good Christians, may out of brittlenesse of nature, fall out on the sudden, yet, me thinks, grace should enforce them to recall themselves, and yeeld to each other, and come in, though they were of neuer such a proud and stout stomach naturally. Else may they not suspect themselves to be bastards, rather than right bred brothers? to bee wooden legges, and no liuing members? at least they haue got the numb palsey, for which they had need to seeke speedy remedy.

Let vs, I beseech you, so many of vs as haue been faulty in any of these three things, see how ill they haue becommed vs, be ashamed and humbled for them, and amend,

amend, that we may haue sound arguments, that we are true members of Christs body, and liuely and feeling ones.

Thinke like brethren, speake as brethren, both to face and behinde their backes, and doe like brethren, so shall we glorifie God our Father, credit and comfort the Church our Mother, and our fellow-brethren, and stop the mouths of Papists, Atheists, prophane ones, meere ciuill ones and worldlings, that would not a little reioyce at our diuisions.

Put on brotherly affections, shew them by brotherly actions, let not small matters make vnkindnesse, depart from much for peace and loue, let our differences be speedily compounded by others, if we cannot agree them within our selues; feare rather to doe the least wrong, than to suffer a greater: so shall we be fit to doe good one to another vpon  
all

all occasions; for goodnesse goes forward where loue is, but contention or vnkindnesse stops the course of all that is good. So shall we also be stronger against our common aduersaries, the World, and Deuill, which doe so hate vs, as a body would thinke it were meet for vs to stick fast and close together, and make much one of another, seeing this wicked world is bent against vs.

Let mee conclude this my speech to you Christians, with that blessed exhortation of Saint Paul, 2 Cor. 13, 11. *Finally, my Brethren, fare yee well, be perfect, be of good comfort, be of one minde, line in peace, and the God of loue and peace shall be with you.*

## CHAP. II.

*Of releening the poore.*

**I** Will adde but one thing more, and so make an end of what I purpose to say of this duty of Loue, in which I haue been longer than I thought of at first: And that is touching one branch, and duty of loue, which is the relieuing the necessities of the poore; of which, because I haue spoken some thing in one of the Notes of Loue, namely, that its Bountifull, I will be so much the shorter; handling some things here, that were not there so convenient to be spoken of.

The Scriptures, both of Old and New Testament, are plentiful about this Point, cyther Commandements touching it, and Promises of blessing thereto, or Threatnings against the neglect of it.

In

In the Old Law God commanded to leave their Grounds unsown, and Trees ungathered the seventh yeare, for the poore, *Exod. 23. 10, 11. Lev. 25. 3.* And the years that they sowed and gathered in, they were bidden to leave gleanings, *Deut. 24. 19.* to the end.

How oft in the Prophets doth the Lord call for Mercie? yea, tryes the truth of their Religion, and performance of holy Duties by this, as *St. James* doth, chap. 1. and the last verse, giving such charge of the poore in generall, particularly, of the *widow, stranger and fatherlesse.*

It is commanded, *Esay 58. 7.* a very excellent place, plaine and plentifull; and in most of the Prophets its called for, as a thing that the Jewes much failed in, and were couetous and cruell. *Heb. 13, To doe good, and to distribute, forget not, &c. Ephes. 4. 28. Mat. 5. 45.* Hee commands it, whose



whose we are, and all we haue at his appointment. I will adde a few Reasons to moue to this Duety :

1 To let passe to speake of the example of God, who fills the whole world with his goodnesse, and feedes both man and beast; who hath also beene bountifull to euery of vs that are *unworthy* (as Iacob said) *of the least of his mercies*; Let the examples of Gods seruants, who herein obeyed and imitated the Lord in all ages; let them moue vs. Elisha tooke order for the poore widow, for the payment of her debts, and for her owne maintenance, *2 Kings 4.* Iob was notable in this duty, as appeares Chap. 31. from verse 16. to 21. Our Sauour Christ of that little that hee receiued for his maintenance, yet gaue something to the poore: therefore (Iudas carrying the bagge) when our Sauour Christ bade him, that he

*Reas.*

he did doe quickly, the Disciples thought he had meant he should giue somewhat to the poore. Zacheus, beeing conuerted, gaue *halfe his goods &c. Luke 19.* So *Acts 2.&4.* the rich sold, and relieved the poore. Dorcas a good Woman this way, *Acts 9.* towards the end. Cornelius also a notable example, *Acts 10.1.* There was also a contribution made by the Christians for the poore Brethren in Iudea, because of a famine was among them, *Acts 11. 29.* Onesiphorus is commended, and Gaius for an host to the poor Saints of God.

2 Its a sacrifice *very acceptable to God, Heb. 13.16. Phil. 4.18.* as Cornelius his Almes came vp into remembrance before God, *Acts 10.4.* Yea, so pleasing, as when his seruice and that cannot stand together, he prefers *mercie before sacrifice, Hos. 6.6.* And so pleasing, as no duty of Religion, ordinary

ordinary or extraordinary, is welcome to God, if this duty be wanting, as *Esay* 1. & 58. from verse 5. to 13. What stronger motiue can there bee than this, seeing its our happinesse that wee can doe any thing that GOD will bee well pleased with?

3. We are but Stewards in respect of God (though owners among men) who hath so deliuered these things out of his hand to vs, as yet hee hath reserued a Royaltie in them, and the appointing how they shall bee disposed, and will call vs to account of our stewardship, who hath appointed the poore a part: therefore without this, we can bring in no good bills of account.

Wee must not be like the Gyants den, that haue all the footings comming to vs, and none from vs. As that rich churle that comming ouer among his Tenants

nants at the halfe yeare, a poore body askt him a penny, No hee told them, hee came to receiue money, and not to giue: the contrary had beene better sense and reason a great deale. Else how can we shew our selues thankfull to God, that hath made vs able to giue, that might haue made vs receivers, the tayle as well as the head, it being in his hand to make poore or rich, and there being nothing in vs to moue him to giue vs the better part?

Its a great honour to bee the Almnors of the King of Heauen and Earth, and that to those that bee not our owne flesh onely, but may bee, such as belong to the Kingdome of God, as well as our selues. If wee should see an Oxe or Asse in misery, ready to famish, or lying vnder the burden, wee ought to pitie and helpe them: how much more our Christian Brother? Its honour enough that

that wee may bee giuers and lenders, though wee keepe not all to our selues. Its good manners for them that sit at the vpper end of the Table, when they haue cut well, to set downe some to them that sit below, that all may goe away satisfied, and praise the Master of the Feast.

4. By our liberalitie and mercifull dealing wee shall bring much glory to God: for we shall cause many thanks to bee giuen him from the poore, 2 Cor. 8. and make them more to depend vpon God, and to speake good of his dispensing of things; that though hee hath appointed some to bee poore, yet hath also commanded the rich to haue respect vnto them.

5. Wee shall doe them a great deale of good whom we relieue: First to their bodies, feeding their hungry bellies, clothing their naked loynes, refreshing their

their bowels : Or by lending we set them to their worke, whereby they may get to liue of. Next to their soules, keeping them from murmuring, impatience, theft, discontent : if they haue no goodnesse in them its the way to breake their hearts, and to bring them to good, or else to conuince them at least : if they haue any good, wee shall comfort their hearts, strengthen their faith, and make them serue God much the more cheerfully.

But especially we shall doe our selues a great deale of good : First, wee shall procure many prayers of the children of God for vs. which is no small benefit, 2 *Tim.* 7. and the three last verses, the third Epistle of St. Iohn the first and second verses : St. Paul prayeth earnestly in the one place for Onesiphorus, and St. Iohn in the other for Gaius his host ; and such prayers be not in vaine.

Besides

Besides, wee bring vpon our selues a great many blessings, God hauing made such promises of blessing to this Duty rightly performed.

Wee prouide well for our outward estate : for *he that soweth liberally, shall reape liberally, and with increase.* God hath giuen his Word for requitall, *Pro. 19. 17.* So that we haue God in our Cupboard for it (as wee may say with holy reuerence) he is the Poores Suretie, whose word is better than any mans bond : Heauen and Earth must be empty ere hee will faile to pay. *He that findes seede to the sower will supply to such, 2 Cor. 8.* His righteousness shall endure for ever, *Psal. 112.* God will not put him out of his Farme that payes his Rent so well, but *blesse his stocke and store, his crop and increase, Dent, 15. 10. Eccles. 7. 1.*

Yea, hee will blesse them, not in their goods onely, but in their

names, they shall haue loue and a good report, which is *better than a good ointment, and than much siluer and gold, Prov. 22.1.* How fresh and sweete is Maries name still, for her ointment poured out; and Gaius, whose name is vsed, when wee speake of a bountifull man to the people of God; he is a *Gaius* we say? Yea, God will blesse such in their soules, *Prov. 11.17. Isa. 58. from verse 8. on forward. Matth. 5. the mercifull shall obtaine mercy.* As on the contrary, *God will not heare the prayer of the unmercifull man, Isa. 1.15. Prov. 21.13. Hee that stops his eare at the cry of the poore, &c.* Nay, God will not blesse the mercifull man in this world onely, but *at the resurrection of the Iust, Luke 14.* when they shall heare this comfortable and most sweet word, *Come ye blessed, &c.* because he counts it as done to himselfe; and will we not giue to God that giues



giues all, nor to Iesus Christ, that spared not his life for vs? If we say, Yes to God or Christ, wee will giue any thing, else God forbid; God takes it done to himselfe, that is done to any of his. Whereas the Lord will plague both here and hereafter the vnmmercifull man: here, as Nabal, whom he stricke that he dyed; and the Foole, *Luke 12.* that had all for himselfe, neuer mentions any body else, was stricke with sodaine death; and hereafter, as the rich glutton, *Luke 16.* for *no conetous or unmercifull man shall euer come in the Kingdome of heauen:* but there shall bee iudgement without mercy, to them that shew no mercy; they that will not giue crumbs of bread on earth, shall be denyed drops of water in hell.

Nay, God wil not only blesse the liberall and mercifull man himselfe, but his posterity after him,

*Psalm* 37. 26. The sonne of a Tenant, that paid his rent duely, shall not be put out his of Farme. Whereas God will curse the posterity of vnmercifull men, and plucke from them the poores portion, which their wicked fathers vnconscionably hoarded vp among their owne; God will let the extortioner catch him, or giue him vp to a riotous wastefull course, that shall consume all: one way or other God will draw it out of his belly; and he oft dyes in misery, whose father had no mercy.

Therefore, howsoeuer they haue a Prouerbe, *Happy is that son, whose father goes to the Denill*, yet its most wicked and false: for euen for outward happinesse they misse of it, except it be some odde one, that by Repentance breakes off, and heales his fathers sinne by mercifulnesse to the poore,

So that euery way a mercifull  
man

man provides well for himselfe, furthers his reckoning, and brings a great heape of blessings vpon himselfe and his. But an vnmercifull cruell man is well called a miserable man; for of all men, a couetous man is most miserable, in goods, name, soule and posterity, here and hereafter.

*Kse 1.* This rebuketh a number of cruell, and vnmercifull, and hard hearted men, of whom there are euery where some seen. True, the Gospell (God bee thanked) hath preuailed with many, and they shew forth some good fruits of their Faith and Loue; But a number be vsurers, oppressors, grinders, rakers, all for themselves, and so couetous, as they will part from nothing by their good will: if any thing come from them, its so hardly, as one should wring water out of a stone, or pull away a peece of their flesh; as Nabal, that sent

away Dauids seruants empty, and with a ~~churish~~ answer.

Some others so prodigall and riotous, and giuen to their pleasures, and to all excesse; as they waste their state so fast, as they disable themselves to doe that good they might; its not to bee had: Luxury keeps them so bare, which if they had grace to measure their matters with iudgement, might liue a great deale better themselves, and doe much good where need is.

Or if some be so rich, as they hold their state, yet they lay it on so vpon themselves and theirs, as no cost is spared vpon braue apparrell, new fashions, costly and curious dyet, hawks, hounds, dice, cards, gamings, that yet when it comes to a matter of giuing, are as pinching, as they that haue not the tithe of their estate, can beteeme nothing, to the poore or good vses, very franke  
in

in idle expences to serue their owne lust, very sparing to those that haue need; like the Glutton, *Luke 16.* who spared nothing from himselfe, nor nothing for poore Lazarus. And those, *Amos 6.* that fed to the full of the fattest, and drunke of the sweetest, till they were fitter to stretch themselves, and tumble vpon their costly beds, than to do any good, yet they had not so much as a thought of the poore that were in want. And as the Foole, *Luke 12.* that made account hee had much, and all for himselfe; *Soule, eate, drinke, and take thine ease, thou hast goods laid vp for (thee) for many yeares.*

Notwithstanding the commandement of God, which they cannot be ignorant of, and the Law of Nature, which would be holpen, if they were poore, Gods and good mens example, and the many promises of blessing made

to this duety, yet are no whit moued by all these, but fast glued to the world, and can heare nothing that should pull any thing from them. This was one of Sodom's sinnes, *Contempt of the poore.*

Let these sorts of men know, they are not so ill for others, as they be for themselves: As they shew well, there is no loue of God or men in them, as *1 Iohn 3. Who so hath this worlds good, and sees his brother haue neede, and shuts v<sup>p</sup> his compassion against him, how dwelleth the loue of God in him?* So they will pull some iudgement of God vpon their owne heads, as their Predecessors, whom I haue named, haue done. And this is one reason, no doubt, that mens goods shift masters so oft; besides the ill account they will make of their stewardship, when they shall be called there-to, for which they must make their reckoning, to heare no better

ter sentence than, O euill and vnfaithfull seruant, take him, bind him hand and foote, and cast him into vnter darknesse.

Let these better bethinke themselves in time, and breake off their sinnes by repentance, and their vnrighteousnesse by mercy to the poore, that there may be a healing of their error, and a preuenting the iudgements of God: Oh that my counsell from God may be acceptable to them.

2 But for those, that out of conscience of Gods commandement, and faith in Gods promises made to this duety, out of a zeale to bring glory to God, doe good to others, and to further their owne reckoning; make conscience to bee doing good with a mercifull heart, carry a liberall hand, as God giues ability in themselves, and occasion from others: let them take it to them.

selues, as a good marke of the truth of their Religion, and know they can no way prouide better for their comfort, or the continuance of Gods blessing vpon them and their estate, than by continuance in this duty.

3. And thirdly, let this prouoke all sorts of men, to take knowledge of this duty of mercifulnesse to the poore, as one part of Gods will; and well weighing the reasons vsed to prouoke thereto, let them selues to make conscience of the performance thereof: which that they may do indeed, they must be perswaded to remoue out of the way certaine vices, that be deadly enemies thereto, and labour for the contrary vertues.

1. The first is Vnbeliefe, which, as it breeds many other vices, so that of Vnmercifulnesse; for that casts so many doubts and feares of what they may want them-



themselves, and that it will hinder them in their estate, to giue here and there, as they withdraw : therefore labour for Faith to beleue, that as God will performe all his promises, to those made to this duty ; and therefore that its the high way to thriving. and this will set vs to it, and that with chearfulnesse.

2. Pride, which is seen in excessse of costly attire for our selues and ours, ayming at high pitches and great portions for our children, and such and such estates must be obtained; this must needs hinder liberality : therefore the Apostle, *1 Tim. 2. 9, 10.* forbids *women to be deckt with costly apparrell*, but commands to *array themselves with good workes* : Noting, they cannot doe both ; for the backe is a theefe : the meaning is, when its superfluous, and beyond their ability, all duties discharged : Oh what an infinite deale  
of

of good might be done, if but the superfluities of folkes apparrell were taken away, which might very well be spared !

3 The like may be said of intemperance excesse of cheere, variety & costlines of dishes at menstables : God allowes to men according to their degrees, to some v-  
sually, to others at festiuall times & daies of greater reioycing; yet to none excesse : or so as they thereby be disabled for such good workes as their place calls for at their hands. The excesse of this Land in these two forenamed things; would abundantly not only relieue the wants of our poore at home, but would make a blessed supply of the most wo-  
full and crying necessities of our distressed brethren abroad.

And is it meet that *some should be hungry, and others drunken* ? as the Apostle saith, 1 Cor. I. 21. Were it not much meeter, that they

they had out superfluities (which doe vs but hurt) to supply their necessities, and so both should be better? The Lord giue vs at last to make conscience of this Duetty; its more than high time so to doe.

4 Idlenesse and vnthriftinesse, which vsually goe together, are great lets of liberalitie. For, if one goe euer to the heape, and by labour adde nothing thereto, in time it will consume, and so hee shall haue nothing for himselfe nor the poore: therefore the Apostle, *Ephes. 4. 28.* commands to *worke with the hands*, that so there may bee wherewith to giue to them that want.

But vsually idlenesse is ioyned with spending, gaming, drinking, and such vnthriftie courses, and this hastens beggery the faster, and so preuents liberalitie in a high degree. The prouident and thrifty are fittest to doe good: as  
the

the good Houſ-wife in the laſt of the *Proverbs*.

5 Couetouſneſſe is eſpecially to be caſt out, as the direct oppoſite to mercifulneſſe to the poore, as contrary as fire and water: which is an vnſatiabſe deſire of getting more, ſetting mens hearts on the world ſo eagerly, as it were heauen or happineſſe, and making it their God, ſo as they cannot endure to part from it; not knowing that they are baſe and tranſitory things, and that the perfection of them is in their well employment.

Lets therefore be intreated to remoue theſe lets out of the way, that this duety may bee carefully performed.

But yet let vs not content our ſelues to doe this Dutie of Mercifulneſſe to the poore, but labour like Chriſtians to doe it in a right manner: for that is all in all, that makes or marres. For wee may  
giue

giue much, and yet not please God, nor profit our selues. Therefore diuers Rules to this purpose must be obserued:

1. We must giue or lend righteously, that is, of our owne lawfully come by; not what we haue gotten by oppression or wrong, which is to rob one, to giue to another. We must not keepe the poore as the Lion or Foxe keepe their Whelpes or Cubs, with that we haue got by rapine, but with our owne: therefore giuing is called *Righteousnesse*, *Psalm 112*, not only to shew that its a duty that must be done, but it must be done in *Righteousnesse*. Therefore *Micah 6*. these two are ioyned together, *to doe iustly, to loose mercie*. Zacheus first restored what he had got wrongfully, and then giues of his own iust gotten goods to the poore.

*Rules for  
right re-  
lieuing.*

Contrary to this, is the practise of some vsurious, couetous, or sacrilegious

sacrilegious persons, who when they haue got much by Church robbery, and selling Church liuings, or by oppressing and vndoing many families ; to still the gnawing of their Consciences, giue somewhat to the poore at last. But its abomination to God, and their sinnes cry lowder for iudgement, than their liberalitie for any blessing.

*Quest.* But here it may be demanded, whether seruants may giue of their Masters goods?

*Ans.* No doubt, without Masters or Dames consent in one kinde or other, they may not, it shall bee theft to them, rather than any thing pleasing to God.

*Quest.* May children giue of their Parents goods?

*Ans.* No : not except they haue some consent.

*Quest.* May such as are behind hand, and owe more than they be worth, or able to pay ; may these giue?

*Ans.*

*Ans.* No : by no meanes.  
They boast of false liberalitie,

2 Wee must giue freely, without expecting a recompence. Not therefore with opinion of merit to earne heauen, as Papists mercenarily doe : Or to helpe themselues out of Purgatory; that is base ; Nor doe it Phariscaically, with ostentation, and desire to be seene.

Wee may looke vpon the Promises made by God to this Duty, to encourage vs the more; yet to doe it freely, because its commanded vs of God.

Not expecting any thing from man. What is freer than gift, as we say? So when we lend to our poore Neighbour, it must be free, not looking hee should earne it out, as it were, or doe as much for vs some other way; syc vpon it. Nay, we ought not so to looke for our own againe, as that be the chiefe thing wee ayme at, but to  
doe

doe him a pleasure.

3. *Cheerfully*, as a free-will offering. God loues a cheerefull giuer: as Zacheus stood forth and gaue &c. The Macedonians 2 Cor. 8. counted and called it a grace and fauour; that they might haue their hand in so good, acceptable & gainfull a worke. Men sow cheerefully in good ground.

Therefore its not to be done by force of Law, as some: Nor yet by such importunitie of Neighbours, faine to vse so many Arguments, and such a deale of doo to perswade and get them to it. Not grudgingly or of necessity.

4. *Seasonably*; not to morrow, if they now need, and we haue it, Pro 3. 28. wee know not what may fall out by then, what temptation they may meet with. Also wee may bee dead, or they: Hee giuestwice, that giues quickly.

Also helpe them ere it bee too late: shoure them vp when they begin



begin to reele, so they may stand a good while ; not let them alone till they fall flat downe. A little in time may doe more good, than much more after. We must not tarry till they haue sold their cupboard, bed, their best coate ; fye vpon it. If one be lent to in time, he may be vpheld, that else must soone come to receiue Almes. So to giue to the poor in their sicknelle, before they be too far spent.

5 *Wisely*: not lashing it on too fast, but measuring it out as it may continue. *Psal. 112. Measure our affaires by iudgement.* Few erre on this hand ; yet some haue been so lauish in house-keeping, entertainment and giuing, as they haue ouer gone themselves. This is to pull out the tap : We must draw as need is. A good house-keeper will not set the barrell on the greene, for euery one to drinke that will, and more than neede ; so hee should soone make an end,  
and

and haue no comfort when hee hath done.

Also wee must giue wisely, as we may doe most good with that we giue. Therefore we must take care, that they haue it that haue most neede : Not the lusty to haue it, and the old, lame, blinde, impotent, and yongue children to want. Its a great disorder in some great mens keeping open house at Christmas, that the rude, idle and prophane round about, they comethither to meate, but the very poore indeed, which cannot trauell in the dirt, and cold, and crowd, they sit at home and want.

No doubt, if it pleased them to send to their Neighbour-Townes in money what they thinke good to bestow, to bee distributed by the Officers and chiefe of the Towne that know how to giue it indifferently, and where most need is, it would bee much

much greater reliefe to the poore, and so a more charitable worke, and saue themselves a very great deale of trouble, and preuent a great deale of sinne committed by that rude company, in their vnseasonable returnings home, besides their rudenesse there.

6 Wee must giue *to the good especially, Gal 6.* True, we must giue to all; I meane, to such as follow their calling: but for those that can worke, and will not, let them starue. Giue euen the bad in their want, if they be diligent to doe what they can; yet giue them with instructions, admonitions to keepe their Church, haue a care of their soules, and to bring vp their children to worke, not to pilfering, idlenesse, or begging, rebuking them for these or any such faults; as they that be most poore are very gracelesse, and godlesse almost.

So

So may wee doe good both wayes But to *the household of Faith*, giue them with more chearfulnesse, and good encouragement of them in their good course, and behold Iesus Christ in them: when all bee alike to vs, its no good signe, but when these be worst regarded, there can be no worser signe.

7 *Orderly.* To our owne kindred first, 1 *Tim.* 5. and so on to our owne Towne, and so further, as God giues occasion and ability.

8 *According to euery mans ability.* To whom much is giuen, of them is much required. The Master called his seruant that had fīue Talents to account for fīue. 1 *Tim.* 6. 17. Rich men are charged to be rich in good workes: hee that hath but little, little is of him expected; if it be but a cup of cold water, a widowes mite, where is no more, it shall be as well

well accepted, as great things of  
the rich. For God requires not of  
a man according to that he hath  
not, but according to that hee  
hath: and that he will require. 2. Cor. 8.  
12.

Its therefore a great fault in  
most Parishes, that the meaner  
sort beare the chiefest burthen,  
and not the richest: but a man,  
not a quarter sometime, not halfe  
a quarter of their substance, shall  
bee halfe as much in charge as  
they. Fie vpon such inequality:  
amongst men of good conscience,  
it ought not so to be.

Though it were but a foolish  
thing for one of vs to say, If I  
were such a rich man, I would  
doe thus and thus much good  
more than such a man doth; be-  
cause we were neuer in that state:  
and therefore know not the  
temptations belonging to that  
state: yet this wee may truely  
say, that such and such a rich  
man hath meanes in his hand to  
doe

doe very much good: Oh what elbow roome he hath? he might reach out his hand two wayes, ten waies, and bee neuer the worse. Towards the Ministry of the Word, to helpe a poore body out of great trouble, &c. What is it for a rich man to giue here twenty shillings, there forty shillings, five pound to this good vse or that? And when some charge is to be borne by a company of meane men, to exempt them, and beare it all himselfe; what good by lending poore young beginners, and such as want stocke?

But alas, how farre off is it from the most such? Some doe no good: others nothing answerable to their ability. They lose their honour that God hath put vpon them.

Truely let them looke to it: for they haue great accounts to make: And if their receipts bee found great, and their layings out small,

small, God will cast such bills in their faces, and themselves into hell.

9 We must giue *according to euery ones need*: for their neede should be the whetstone to our liberality: As in deere times, or in time of sicknesse and distresse, to reach out our hand more than ordinarily; not to giue hand ouer head, as much to those that haue lesse need, as to those that haue more. The wicked will be most clamorous, and if we goe by that, oft times the better minded poore, which be more bashfull & slow to speak for themselves, shall haue wrong; therefore we ought to informe our selues, as well as wee can, of euery ones wants, especially, in our owne Parish, and to carry our hand accordingly: we must not be bountifull to our wealthier neighbours, and pinching to the poore. If we cannot do both, let our feasting the wealthier

L

alone,

alone, and do good to the poore; for that will be the truer & more certain testimony of our loue, because they cannot requite vs againe. But you shall haue some, that will spare no cost, to make a feast to them that haue no need, (which, with the other too, hath his place) that yet are very miserable to the poore, and will the same day of such feast, shake vp a poore body like a dish-clout, that comes but for some of the scraps. Let not these boast of their Loue.

Pro-17.17.

And then to shew our selues most kind & helpfull, when their need is greatest: for a brother or neighbour is borne for aduersity, and that is the triall of loue. God is neuer so neare his seruants with his comforts, as in their greatest afflictions: And therefore, while a man is in prosperity and good case, to salute him, vse him kindly, be glad of his company; and when the world frowns on him, and



and God casts him behinde, then not to know him, to shake him off, goe on the other side of the way, or if we must needs take notice of them, then to speake sleightly to them, houerly, and be strange and far off, this is no true loue: and yet this is that that manie a one finds in the world, as *Pro. 14. 20. & 19. 4. 7.* These bee like winter-plashes, that be very broad when there is no need of them; but in summer are dry, when they should do most good.

Thus many a worthy Minister, while they haue enioyed their health and Ministry, haue had countenance of all sorts, both Gentlemen and Yeomen, that after, by some occasion, hauing had the case altered with them, haue gone vp and downe moping, and nobody, especially of the wealthier sort, take notice of them, but shun them, as if they had the Plague about them. So the ~~Wives~~

of many painfull Ministers, while their husbands liued, were made account of, and inuited, that when God hath taken their husbands from them (when they had most need of comfort) haue found cold friendship, not of strangers onely, but euen of those that professed greater loue to the parties deceased. This is but carnall, or at least but cold loue, that is then farthest off when there is most need of it; whereas true Loue reioyceth to bee shewing it selfe, where is most good to be done.

10 We must giue with compassion, and out of a pitifull heart and feeling of others miseries; as we are bidden, *Col. 3. 23. to put on tender mercies, and bowels of compassion, &c.* and *1 Pet. 3. 8. Be pitifull, &c.* and *Isa. 58. 10. Pour out our soule to the hungry: that is, haue compassion of their miseries.* Thus did the Lord to vs, when we had plunged our selues into irrecoverable

rable misery, he took pity on vs, and gaue vs his blessed Son, &c.

So had hee compassion on the gronings of Israel vnder Pharaohs bondage. So in the book of *Iudges* diuers times, *Iudg.* 10. 16. so also, *Neh.* 9. 17. This will proue vs to be liuing members, not dead stockes. A little giuen with compassion, is more acceptable to God, than neuer so much without, *1 Cor.* 13. yea, compassion alone is much accepted with God and men, where there is nothing else to be had.

Which condemnes the great Almes-deeds of Papists, that proceed from no compassion towards the poor, but out of loue to themselves, to saue their owne skins. That giue to be seen of men, that giue by constraint of authority, or for shame, and to auoide reproach, or to satisfie the requests of friends : Or those that giue with twits and taunts, and proud

insultings, checkes and vpbraidings, especially towards those that bee any thing well minded: all these haue their reward they are like to haue, except their worke had come from a better root: Whereas many a poore body coming to their poore sick neighbour, with pitiful moanings, out of a griued heart, & water in their eyes, beat vp their pillow, watch with them all night, or tend them a day or two (which can very hardly spare the time from their owne bellies) or of their little giue them a little, this is a very rich gift, and pleasing to God, and shall not goe vnrewarded. Let not the poore therefore be discouraged; and say, I liue like an vnprofitable person, & can do no body any good; but consider what our Sauour Christ said of the Widows two mites cast into the treasury, and be of good comfort.

Now seeing compassion is so  
necessary

necessary, & giues such commendation to our liberality, it shall be good for vs to vse the best means we can, to stirre it vp, or procure it in vs.

1 It shall be therefore good, to take a true report from such, as can relate the miseries of any that we are to giue vnto, and so well weigh and marke it, as it may moue vs. Thus did Nehemia, *Cap. 1.* so weigh the misery of Gods people that was told him, as hee was very deeply affected therewith.

2 To put our selues into their person, & think (as it might haue bin our case, as well as theirs, so) what we would be glad to finde from others, if it were. Consider, they be not bruit beasts, but euen our owne flesh; and therefore to pity them.

3 So by our owne afflictions that God sends vs at any time, to be moued to pity others; and

from the comforts that we finde in them, from God or Men, be pro-  
uoked to the like compassion to-  
wards others, 2. *Cor.* 1. 4.

4 Especially, its of very great  
force to this purpose, to goe and  
see the miseries of our poore bre-  
thren, their ruinous & cold hou-  
ses, poore fire to make amends  
with, empty cupbords, thin clo-  
thing, and so neare the wind, cold  
lodging, slender couering; and to  
see what exceeding paines some  
take early and late, to see others  
in how great paine and affliction  
they lye, and how little to com-  
fort them, &c.

5. If our heart be not made of  
an Adamant, this will moue vs, &  
a great deale more than all that  
we can heare. The sight of the eie  
moues much, either to good or  
euill; which the Denill wel knew,  
when he tempted Eue to look vp-  
on the Apple, and when hee set  
Bathsheba naked and bathing be-  
fore

fore Dauids eye, which did more hurt than if he had heard of such a thing : So is it powerfull to moue to good. Therefore Saint Iames bids vs, *visit the fatherlesse and widowes in their aduersity, &c.* Our Sauour Christ seeing the people scattered, &c. *Mat. 9. had compassion on them* : So the Samaritan saw the wounded man, and had compassion of him.

It were therefore a comely thing sometimes for wealthy women to looke into the poores houses, and see a sight that might moue them, and that they might report of to their husbands. Their coat would sit neuer the worse on their backes, if they did so: neyther need they thinke scorne, seeing the glorious Angels attend about them, if they bee good, and God himselfe is with them.

This also is comely for Ministers and their Wiues.

Especially it is requisite for them to doe so, that are in office, and haue taken for the time the speciall charge of the poore. So shall they answer their name of Querseers, which few doe, but goe by heare-say, which is oft vncertaine, or that which is worse, by the words of the poore themselues; the worst most-what beeing most bold and importunate, when others, that haue more neede, and are better to bee regarded, cannot so well speak for themselues.

These Rules beeing carefully obserued in our Relieuing the poore, it will not only be profitable to them, but it shall bee well-pleasing to God, and bring much comfort and blessing to our owne selues here and hereafter: Without which, howsoeuer others may haue benefit, yet our selues shall certainly lose our labour.

But now I draw to an end of  
this



this duty of mercy to the poore,  
Doe you thinke that the carnall  
and vnbeleeuing heart of man  
will willingly yeeld hereto, with-  
out any further questioning or  
opposing against it? Oh no: for  
though those that are of God  
will heare Gods Word, and his  
Commandement, and Reasons  
that he vseth to moue to the obe-  
dience thereof, will ouercome  
and preuaile with them, yet to  
the vnregenerate, nothing can be  
so spoken, but they haue many  
carnall reasonings and obiections  
to make against the same. Some  
whereof I wil here make known,  
and briefly answer them, and so  
winde vp with a word or two of  
the duties of the poore.

*Obiect. 1.* My goods are mine  
owne, Ile doe with them what I  
list, and nobody shall make mee  
giue, but where and when I see  
good my selfe.

*Ans.* Though thy goods bee  
thine

thine owne among men, yet God hath but committed them to thee of trust, and reserved a right in them, commanding thee to dispose of part of them to the poor, to whom hee hath given none, and will accordingly call thee to account for the same: therefore thou art not such an absolute owner of them as thou imaginest, but an accountant and steward.

*Obiect. 2.* If I giue to euery one that will aske, and say they haue neede, I may giue away all, and make my selfe a beggar.

*Ans.* Thats not required of thee, but to giue with discretion. As for the yongue man that was bidden by our Sauour Christ to sell all, and giue to the poore, and follow Christ; it was a commandement of tryall peculiar to him, not binding all: and yet we see it not plainely required of him, that he should giue away all.

Againe,

Againe, they feare a false feare: for when some of them hinder themfelues much by running into vsury, of a couetous minde to purchase withall, some others by riotous expences in apparrell, by suretiship, or other blinde courses that they take; then euery little thing that they giue to the poore, or any good vse, oh this will begger them. No, no, looke well about thee, and thou shalt finde its not thy liberalitie beggers thee, but somewhat else; leaue that, and thou mayst doe well to thy selfe, and much good to others.

*Obiect. 3.* Though I haue enough now, yet I cannot tell what I may want hereafter; Ile bee sure to prouide for my selfe, and if I leaue any thing when I dye, I will giue them somewhat then: As one that lying vpon his death bed, put a peece of Gold in his mouth, and kept it there, and being askt his reason, hee answered,

swered, *Some wiser than some*, I meane to keep this till I am dead.

*Ans<sup>w</sup>.* A right obiection of a couetous distrustfull man, that will trust God no further than he sees him ; no, though he hath promised to reward liberalitie with plentie. What a wretched minde is this, to thinke that God will faile men euer the more that obey him ? And whereas they thinke to make sure of enough for themselves, its not all, nor ten times so much that could keepe them from beggery and misery, if God should set himselfe against them. And to giue when they dye, its little thanks; for they cannot carry it with them.

*Obiect. 4.* All is little enough for my selfe and my children : for I meane to leaue my eldest sonne a good estate, and I haue diuers daughters that I purpose to match well ; and therfore must get them good portions, as its expected

pected in these daies, and then they must haue education accordingly.

*Ans.* But who bids you flye such high pitches, and set downe such portions, and in the meane time neglect Gods commandement, and your duty to the poor? This is the high way to pull downe your children. Do as you may, all duties discharged, and there an end: for if you hoard vp the poores part in your childrens great portions, God will draw it out of your, or your childrens bellies.

*Obiect. 5.* They bee neuer the better for all that is giuen them, they draw all through their throat.

*Ans.* If some bee not, yet some be thrifty, and its well seene, and well bestowed of them: If any abuse your liberalitie, you may cut them the shorter, but let not others fare the worse for them.

*Ob. 6.*

*Ob. 6.* They be ill tongued, one may giue them neuer so much, & they will not giue one a good word.

*Answ.* It may be we spoyle our gift in the manner of bestowing it, and so it loseth its grace and credit. 2. Though some bee vnthankfull and ill tongued, yet all are not so: they that be, yet giue them, and ouercome them.

*Ob. 7.* They be so bad and so wicked, as its pity to giue them.

*Answ.* We giue it not to their badnesse, but to their pouertie: and may be our goodnes to them with good counsell, may make them better. But some blame not their badnesse for hatred of their sin, but as an excuse to saue their purses: but that is not a sufficient plea.

*Ob. 8.* They be so theeuish one can keepe nothing for them almost, abroad especially: They break my hedges, carry away my  
bars,

barres, pluck vp my stiles; He giue them nothing, not I.

*Answ.* This is most what rich mens faults : for if they would take order that euery family should doe what worke they are able (according to the Law of God, and the good Statutes of the Land) and then what they cannot reach to by their labour, to supply to them for necessaries, euery one beeing held to worke, most part of this would bee preuented. And then if any were taken in such offence, and were well punished, either by the whip, or else their collection that week kept backe, you should heare few such complaints. But if they bee not as well looked to, to follow their worke, as to giue them a little collection, a great many will begge or steale, rather than get it by working.

*Ob. 9.* Some of them that make a great shew of Religion, yet if they

they get money into their fingers that one hath lent them, one cannot tel how to get it again, for all their great precisenesse, and running to sermons.

*Ans.* True ; some such offences there be, more is the pity: but this must not wholly take our minde from the duty of lending, nor let all fare the worse for the fault of some few : Or if wee should doe well for any that we thought well of for soundnesse, and after they proued but Hypocrites; yet if our minds were vpright in that wee did, we shall not lose our reward

*Ob. 10.* There be such a number of charges euery way, to the King, and for Souldiers, to the Ministers, to the repairing the Church, to Bread and Wine for the Communion, and Briefes, and one Collection or other, that I can neuer a Sunday be quiet : and now you come for the poore ; I think you will haue all ; I see no reason



reason to be at all these charges.

*Ans.* For those that be to the King, its our bounden duty, and they be abundantly recompensed in the peace and quietnesse that we enioy vnder his Gouernment. And for the Church, small cause to grudge at that, seeing it is a trifle towards his seruice that giues all. And that we giue for the good of our soules, is the best bestowed mony that can be, if the fault bee not in our selues. For any thing we do in compassion to them that be in want, God hath giuen his word himselfe to see that requited. So that if it be well considered, there is no such cause of this grumbling at any one, or all of these charges.

*Ob. 11.* If you will not be quiet, but follow mee thus with Giue, giue, and Pay, pay, I will make a short cut of it, Ile break vp house and goe liue in a great Town, and eat and drink, and be merry with my

my friends, and put out my mony to vsurie.

*Ans.* If you do, you shall carry many curses with you, and a guilty conscience, and the hand of God will follow you, and it may be you may haue as smal ioy of it, as your Predecessor in the twelfth of *Luke*, when he had thought to haue nestled himselfe in his wealth for many yeares, and lined at ease, he was suddenly arrested, with *O foole, this night they shall fetch away thy soule, and then whose shall these things be?* There is no flying from the duties that God requires: therefore listen and learn, obey and be blessed.

CHAP. I 2.

*Of the Poores duties.*

**N**OW for the Poores duties, a word or two. I speake to you from the Lord, how you should behaue your selues in this your condition (and its very needfull) know them, and God giue you a heart to do them.

You must labour to be contented with your estate, & giue glory to God, and know it to be the state that he seeth fittest for you, if you were borne to it; or hee hath brought you into it, especially, if you haue by any wicked courses brought it vpon your selues, you can haue the lesse comfort in it. But if you can be so wise as make it vnto you a spur to true repentance, you shall be happy.

Keep your Church diligently, though your clothing be meane:

Keep

Keep holy the Sabbath day, and know nothing is lost by that: Pray daily, and labour to liue in the feare of God, that though you be poore to the world-ward, yet you may be as St. Iames saith, *Cap. 2. Rich in Faith, and heires of the Kingdome, which bee bath promised to them that loue him.*

Follow your calling diligently, that as much as may be you may eate your own bread, & that God may moue mens hearts to supply willingly that that is wanting. Be not ouer clamorous: Keepe a good tongue, though men deale not very well with you.

Carry your selues dutifully and humbly towards the rich, and all your superiours; not saucy, surly, ill-tongued: patient and meeke, when you receiue a reproofe, and not swell or giue ill words.

Be thankfull for any kindnesse you receiue; First and chiefly to God, who giues the ability, the com-

commandement and the heart to doe you good ; and vpon former experience, depend vpon him in after needes : and resolute, that whatsoeuer want you suffer, you will vse no vnlawfull meanes to help your selues, but rather make knowne your burthens, and God will make a way. Secondly, be thankfull to those, whom he hath made his instruments to doe you good, so God giues good leaue ; and see it practised by godly Hezekiah, *2 Chron. 31. 8.* In token of your thankfulnesse, pray to God for them, that God would blesse their basket and store, themselves and theirs, especially, that hee would giue them much ioy and comfort to their soules, and to haue long life and happy dayes.

For you that are borrowers, borrow no more than you haue possibility of paying againe. Appoint such a day, as in all likelihood you may repay it : worke  
night

night and day to keep touch, borrow it of another to pay, rather than breake day; for if you keep your day, you keepe your friend. Or if you be much disappointed that you cannot, then come before the day, tell your case, and craue fauour, and a new day, and shew your selues as carefull to pay, as euer you were to borrow; so shall you haue a good conscience, and provide well for your selues: for if you deale honestly, you shall not neede to feare but you shall finde friends.

Many there be, that care not what they borrow, & neuer care for paying; they cared to borrow it, they say, let the Owner care to come by it againe: they doe not meane to take two cares. which beare the marke of wicked men, *Psal. 37. 21.* for the godly make great conscience of it, as the son of the Prophets, that was so sorry for the losse of the axe; *Alas, Master,*

*ster, it was but borrowed, 2 Kin. 6. 5.*  
And the Prophet Elisha wrought  
a miracle to this purpose, encrea-  
sing the oyle in the Widowes  
cruse, and bade her sell it, and,  
*first pay her debts,* and then liue of  
the rest: For we must owe *nothing*  
*to any, but to loue one another;* that is,  
not wilfully, or through careles-  
nesse, but what we can, & meane  
to pay. They will appoint, it may  
be, a neer day, though they know  
no means to compasse it, onely to  
obtaine their purpose: But when  
they haue it, they care to keep no  
day, nor yet come at the Credi-  
tour, nor in his sight, as neare as  
they can. These play the fooles as  
well as the wicked men, and vn-  
doe themselues vtterly, which o-  
therwise might haue beene vp-  
held, and liued comfortably of  
their credit, though they had no  
ability of their owne. But when  
they haue no ability nor credit  
neither, they must needs hasten

apace to misery, and thank themselves.

Let all, that haue any wit or conscience, take heed of this: But especially, let all those, that make greater profession of Religion than others, beware of this, that they giue no iust occasion to carnall men, to speak ill of them; and their holy profession for their sakes; nor to the godly to be grieved by their vnfaithfulnesse.

**FINIS.**





THE 2  
CHRISTIAN  
DIARY.

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BY  
N. CAUSSIN.

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Anno Dom. 1648.